

THE CONGREGATIONAL MAGAZINE.

JANUARY, 1840.

HISTORICAL NOTICES
OF
THE CONGREGATIONAL CHURCH
AT
PROVIDENCE NEW CHAPEL, GEORGE TOWN, BRITISH GUIANA.
BY THE REV. JOSEPH KETLEY.

In the admirable Letter of Instructions which the Directors of the London Missionary Society address to each of their agents, on his departure to a foreign station, are the following just remarks:—"You will teach such a body (the church he may gather) the important duty of supporting itself, and also of making due provision for the perpetuation and extension of the gospel in surrounding parts. The reasonableness and necessity of this must be apparent. Unless Missionary Societies are, from time to time, relieved of the expense of supporting particular Missions, by those Missions becoming independent of foreign aid, it will be utterly impossible for them to accomplish what they aim at—the diffusion of the gospel through the whole heathen world."

This object has been happily attained in the case of the church at Georgetown, by a very close adherence to the principles of the New Testament, as they are embodied in the order of Congregational churches. We, therefore, cheerfully insert the narrative, with which Mr. Ketley has favoured us, as it illustrates the working of our church polity in a missionary field, and as it supplies an example that, we hope, will be imitated by most of the churches gathered from amongst the heathen.—EDITOR.

THE province of British Guiana comprises three large districts, formerly the distinct colonies of Demerara, Essequibo, and Berbice, situated on the *South American continent, north of the equator*,* in latitude from within 2° to 9° , and between the longitudes 56° to 70° .

Its boundary on the north is the Atlantic from the mouth of the Courantyn on the east, to the mouth of the Oronoco at Point Bareema on the west. Its other boundaries are not fully defined. It is true the Courantyn River, from its mouth to its source in the south, determines the frontier, but as it scarcely extends to one-half

* It is a remarkable fact, that notwithstanding the acknowledged value of this province in a commercial point of view, and the interest that events which have transpired within its boundaries have excited in the moral and religious world, yet its geographical position appears scarcely to be known. So that these immense possessions of the South American continent are frequently classed with the little islands of the West Indies; and parliamentary papers, annual reports, and official advertisements have sanctioned the popular error.

the eastern boundary, all beyond that point to the southern extremity remains undefined, and the line of separation between the emancipated British territory and the enslaved soil of Dutch Guiana, may hereafter become a matter of international dispute.

The same may be said of its western boundary from the mouth of the Oronoco. The most natural territorial division here would be to follow the bank of the Oronoco itself, to the point at which the rivers Carony and Paragua flow into it, and thence following them to their source in the mountains. But if this be not conceded, and we extend our boundary from Point Bareema southward to the source of the river Cano Coyuni, still all beyond it would remain undetermined until we reach to Portuguese Guiana, which forms our southern boundary, extending inland, as is supposed, to the mountain range called the Cordilleras. But even this is involved in much uncertainty.

In a recent visit made to that quarter by the enterprising church missionary, Mr. Yond, an important fact was discovered, which he communicated to Government, that the Indians who in those parts claim British protection, are being enslaved by the Portuguese in that vicinity. This will at once point out the great importance and necessity of those boundaries being properly defined by authority; and will, I trust, lead to that desirable result.

The whole of this territory, formerly belonging to the Dutch, has been in possession of the English since 1803, but was not finally ceded to Great Britain till the year 1814. Each of the colonies had its separate military commander, with its courts of criminal and civil justice until 1812, when Demerara and Essequibo, were united, and the judicial establishment of Essequibo discontinued. Stabrock, at that time the capital of Demerara, was, upon this occasion, classed with the several contiguous hamlets, under the general term Georgetown, in honour of George the Fourth, at that time Prince Regent. Berbice still retained its separate Government, until the year 1831, when the three colonies of Demerara, Essequibo, and Berbice, being united under one governor, were designated British Guiana, and Georgetown, being the seat of Government, became the capital of the whole province.

Each of these three colonies now forms a district of Guiana, and derives its name from the principal river in its locality.*

Those rivers are of gigantic appearance, especially near the mouth: that of Berbice is reckoned about three miles wide, in the midst of which lies a small island, dividing it into two navi-

* The geographical division of each district is not carried into the interior beyond the sources of the different creeks by which their extent along the sea-coast is defined. Thus from the mouth of the river Courantyn (the east boundary) along the coast, crossing the river Berbice, till you come to the mouth of the Albany creek, forms the district of Berbice; from thence, crossing the creeks and river Demerary, until you come to Boerasirie creek, is the district of Demerara; and from thence crossing the Essequibo river, and every river and creek in your way till you come to Bareema Point, at the mouth of the Oronoco, is the district of Essequibo, but as the waters which form these divisions run but short distances inland, the boundaries of the whole interior of Guiana are undefined—a defect which ought not to be left to future generations to supply.

gable channels. The town of New Amsterdam is on its eastern bank, about four miles from the sea. The mouth of the Demerara river lies about sixty or sixty-five miles farther west, which also is about three miles in width, narrowing as you ascend, but said to be navigable by ships of burden, for about one hundred miles inland. At a distance of sixteen or eighteen miles from the sea there are four small islands. Georgetown is situated close at the river's mouth, commencing near Fort William Frederick, and extending, on the east bank, to about two miles upward.

The great river Essequibo, about ten or eleven miles further west, is reckoned to be from fifteen to twenty miles wide at its mouth, studded with numerous beautiful islands, the most easterly of which is called Leguan, nearly parallel with which, westward, is the island Wakenaam, both cultivated by numerous inhabitants, who occupy not fewer than forty-two sugar estates. Still farther west and south are a considerable number of islands and islets, though few are inhabited save Tiger Island and Hog Island, on both which are two or three sugar estates. Fort Island, once the capital and seat of government, is situated fifteen or twenty miles from the river's mouth. This estuary extends nearly fifty miles southward to the junction of the large river Cayuny with the Upper Essequibo; the former, about five miles from this confluence, receives the waters of another mighty river, called the Massawerry, stated to have its flowing streams divided into many different channels by an innumerable succession of islands for nearly a hundred miles from its junction with the Cayuny, which latter also continues its course thence, nearly in a south-westerly direction, towards the Oronoco.

The resources of this vast continental territory are as yet scarcely known. The information which the enterprising traveller, Mr. Schomberg, who has recently returned from an exploratory journey into the interior along the shores of these principal rivers of Guiana, may have to impart, will doubtless be regarded with peculiar interest. Hitherto, cultivation has scarcely been attempted, except along the sea coast, at an inconsiderable depth from the shore, and extending a few miles up the banks of the rivers. But in every direction, where labour has been bestowed, whether in the cultivation of cotton, or coffee, or sugar, the rich alluvial soil has afforded a noble return. It is impossible, however, to recur to the past without the most painful reflections on the blood-stained guilt and awful responsibilities incurred by the European settlers in their greedy pursuit after wealth.

Here more than a hundred thousand of the African race were enduring, under the curse of slavery, sufferings unmitigated even by the sound of gospel liberty; while, over these, and unnumbered thousands of Indian Aborigines, wandering amidst their almost boundless forests, the prince of darkness held undisturbed controul, until that Light was introduced which has since chased the gloom away; and that Word was proclaimed which has since bid the oppressed go free.

It is a remarkable fact, that the gospel of salvation was first introduced to the enslaved population of British Guiana, at the solicitations and by the liberal help of a Demerara planter. Mr. Post, a na-

tive of Holland, had been privileged with early religious advantages. Having settled in Guiana when it was under the Dutch government, and acquired, by personal industry, large possessions in land and human beings, his conscience sought repose from its guilt by endeavouring to mitigate the ills of slavery, and by introducing religious instruction among his own people. For this end, application was made to the Directors of the London Missionary Society, who, in December, 1807, sent forth that honoured and devoted servant of Christ, the late venerable John Wray.

Early in 1808 he began his missionary labours on that gentleman's property called *Plantation Le Resouvenir*, situated on the east coast, distant about eight miles from the capital. To that estate were attached about 500 negro slaves, by whose devout attention, manifest improvement, and ardent thirst for knowledge, Mr. Wray was greatly encouraged to perseverance and success. Encountering many difficulties from planters and those in power, he continued his labours there (except during a short visit to England in 1811) until his removal to Berbice in 1814, at the earnest request of the Crown commissioners. At *Le Resouvenir* he was succeeded, in 1817, by that noble-minded missionary John Smith, whose earthly career was terminated in Georgetown jail, on the 12th of February, 1824, while under an unjust military sentence of death as a "mover of sedition and a ringleader of the sect of the Nazarenes."*

The report of Mr. Wray's favourable reception and encouraging prospects induced the Directors to send forth another labourer into that promising field. The late Rev. John Davies arrived at Demerara on Lord's-day, the 9th of January, 1809. Georgetown, being every where surrounded by estates, was deemed an eligible and central situation for missionary labour; he fixed on that locality, much cheered with anticipations of extensive usefulness. At that

* The remains of this martyred missionary lie interred in the Werken Rust burial-ground at Georgetown, without a stone to point out the spot where. His wife having been prohibited from following him to his grave, he was buried during the night, unattended by any who lamented his death, except the christian negro Philip, a member of his church, who was employed to carry a lanthorn to the ground. The spot was pointed out to me by Philip, a short time before his death—nor am I certain that any individual now in Demerara is aware of its precise situation. The time, however, has surely arrived, when the friends and brethren of the martyred advocate of the negroes should wipe away the reproach which the sentence of death attaches to his memory; for though it was transmuted into banishment, yet he died as a felon, and had a felon's grave. So that even now, in the chronicled events of the colony, he stands recorded as a malefactor righteously condemned, and thus the oppressive authority is justified which ordered the workmen to desist who had begun to erect a tomb to his memory, and which might still justify any future prohibition of such an attempt.

Since the melancholy period of his death, no missionary has been allowed, till recently, to open his mouth on that estate. When the united colonies of Demerara and Essequibo were divided into parishes, his chapel, for convenience sake, was appropriated as one of the parish churches, but was afterwards allowed to fall into decay, until, upon application made to one of the sequestrators of the estate (George Rainey, Esq.) after the abolition of slavery in 1834, it was restored to the Society in its dilapidated condition, and removed to the neighbouring plantation, Montrose, under the superintendance of its present missionary, Mr. Watt.

period, however, Georgetown, as at present existing, was unknown. Stabroek, at present a ward of Georgetown, was the chief place, consisting of a long-trenched dam, or Dutch street, extending from the river's brink to a distance of perhaps a mile and a half eastward; on either side of which were rows of dwelling-houses, and amongst them the governor's residence, with some of the government offices. Parallel with Stabroek were several hamlets, as Vlessengen, subdivided into Robstown and Lacey'stown; also North and South Cumingburg and Kingston, adjoining the military fort: while on the south of Stabroek, and parallel with it, were Werken Rust (in which lies the chief burial ground,) and Charlestown, all of which are now districts or wards of and comprise Georgetown; the inhabitants of which, independently of the estates in its immediate vicinity, probably number 20,000.

For some time after the arrival of Mr. Davies in the colony, he laboured in his own hired house, near the river's brink in Werken Rust district; but the multitudes that flocked to receive instruction rendered the immediate erection of a place of worship absolutely necessary.

Writing to the Directors, Mr. Davies says, " You will be pleased to hear that crowds of negroes, some of whom come from the distance of fifty miles to hear of the Saviour, still cry in our ears, ' the place is too strait, enlarge the place of thy tent,' &c. Not fewer than 5000 negroes learn the catechisms, and attend in rotation, nor do they learn or attend in vain."

Some persons of respectability were disposed to look favourably on these efforts, and strengthened his hands. The premises now occupied by us in Charlestown district, were considered as best suited for his permanent residence and missionary labours. Part of these premises were liberally given for those objects by a Mr. Vincent, about the year 1810 or 11, to which the remaining part of our present site was afterwards added by purchase. About the same period another individual kindly contributed a hardwood frame, of dimensions sufficiently large to make a dwelling-house of the upper part, and of the lower, by the addition of wings (which are called galleries) to fit up for a place of worship. Towards the erection of the building many of the inhabitants gave willingly of their substance, so that during the first year of its progress they had contributed upwards of £600 sterling, besides £17 from the governor, and £60 sterling, arising from the small contributions of the enslaved population.

This encouraging commencement inspired hopes, relating to the negroes, which were not disappointed. In the Society's Report of 1814, among other evidences of their hopeful condition, is mentioned " the liberal contributions they have made towards building the chapel," 296 of their number having subscribed to that object. To aid the completion of the chapel, the Directors voted a supply of materials to the value of about £200 sterling. The chapel thus begun and completed was appropriately designated Providence Chapel.

Besides these, their contributions to the Auxiliary Missionary Fund, formed about this time, ought to be noticed, the first fruits of

which yielded about £80 sterling, which was exceeded by succeeding years, until the calamities of 1823-24 threatened to extinguish every missionary effort. At that period, as my late venerable brother Wray assured me, never had our missions been in a state of greater prosperity. Whether turning to Bethel Chapel, on the East Coast, under the charge of Mr. Smith; or to Ebenezer Chapel, on the West Coast, under the care of Mr. Elliott; or to Providence Chapel, in Georgetown, under Mr. Davies; or to the stations in their immediate vicinities, or more remote places, to which they were wont to extend their labours; every thing around them seemed to smile and to promise great success. Thousands were reported as attending on the means of grace, and to have received Christ as the Son of God and the Saviour of sinners. But after that event, when Smith had entered into rest, and Elliott had left the Colony, and Wray was confined to the neighbouring settlement of Berbice, and Davies was left alone, four hundred is stated to have been the greatest average of the congregation in Georgetown, and the number in church fellowship did not exceed one hundred and thirty. My esteemed predecessor was, by these circumstances, much discouraged, and was almost ready to devote the remainder of his days to the native Indians of the forests; but, after a short illness, he departed this life on the 29th April, 1826. Thus was the Colony bereft of every missionary of our Society; and so gloomy and unpropitious did circumstances appear, that the Directors themselves, had nearly determined to abandon the stations as hopeless.

Left in this destitute condition, many of the congregation joined the Methodist body, whose society in Georgetown (and at Maharratta, about twenty miles from it,) seemed to flourish as ours fell into decay. It is due to the Wesleyan Minister, Mr. Fletcher, to state, that he showed great kindness to our people in the afflictive circumstances which the death of Mr. Davies occasioned. Many of the people, especially the negroes from Plantation Belair, a few miles distant from town, continued to attend the instructions of the missionary's widow, and to wait in the hope that God would turn again and cause his face to shine. In the same expectation, those of our number who were resident on Fort Island, up the Essequibo River, waited on God secretly and in fear, it having now become a crime to meet for worship, unless a licensed minister were present to conduct it. Occasionally Mr. Wray, from Berbice, paid a visit to Georgetown, at which time the chapel became crowded to excess with people hungry for the bread of life.

Such, however, was the dread of Demarara, which the sufferings and condemnation of the devoted Smith had diffused amongst the British churches, that the Directors appealed in vain to their pastors on behalf of the destitute negro. Upwards of a year elapsed, and nothing remained but to turn to the youth training in our mission college. Mr. David Honeyman, as a senior amongst us, was selected, appointed, and on the eve of embarkation, when disappointment was again suffered, by the discovery that the state of his constitution would not permit him to leave the country. Who shall go for us? again became the enquiry, and seeing none elder could be

found, I was appointed to proceed to Demerara as Mr. Davies' successor. In the ship *Lucretia*, Captain Hurry, I embarked with Mrs. Ketley from Gravesend, in October, 1828, and arrived at Georgetown on the 7th December, and received from the dear people a most affectionate welcome. "How de Massa? How de Missee?"—"We glad to see you"—"God hear we prayer for you"—"God no forsake a we"—"Welcome Massa"—"Welcome Missee," &c.

The calamitous events of 1823-24, we found, were indelibly impressed on the minds of all classes of the inhabitants: exciting a thrill of horror in the slave, inducing a sort of caution, not to say fear, amongst the free black and coloured population, and inspiring the colonists with apprehension, distrust, and apparent contempt for all religious profession.

Owing to this general distrust, I was not permitted to open my mouth in public until seven days after our arrival in the Colony, for the Governor, Sir B. D'Urban, was absent from town, and he not having seen my credentials, license to preach could not be granted me. Until the death of Smith, licenses for the public ministration of the Word were not required—it was enough that the minister or missionary had been sent from home. But such were the fears now entertained of the dreadful influence of missionary labour, that a missionary dare not speak without a license, and the people dare not meet for worship, even in their own habitations, unless a missionary, so licensed, were himself present.

Hence, meetings for prayer were held under a state of continual apprehension; and the assistance of the members of the church, in the instruction of others, was constantly liable to excite suspicion and injurious report. On some occasions I deemed it necessary to wait on the Governor, to counteract the unfavourable influence that might accrue from insinuations of this character, and I feel pleasure in adding, that he showed himself ever ready to afford me encouragement and protection.

Under these varied circumstances, (combined with the then recent division of the colony into parishes, according to the English and Scotch establishments,) it cannot excite surprise that our church members were few, and the several congregations small, for some time after my arrival. But a gradual increase resulted from the minstry of the Word; and frequently the place of worship was barely sufficient to contain the assembly. There was nothing to attract an audience, either in the external appearance or the internal arrangements of the chapel. That part of the building appropriated to public worship being under the residence of the missionary, was scarcely more than ten feet from the floor, while the west and south wings which were added, to make it contain six or seven hundred persons, were considerably lower; not to mention the gross prejudices of the colonists against the slave, which were manifested even in the sanctuary.

The lapse of nearly twenty years, in such a climate, had necessarily greatly damaged the whole edifice, which, being built entirely of wood, had become so decayed, that, in the rainy season, the congregation was disturbed by the water pouring in upon them.

It was no part of the policy of the Directors of the Missionary Society to possess themselves of chapel and household property at their various stations, but to leave the erection and support of such buildings to the liberality of the parties interested in the labours of their missionaries. So anxious were the Directors to maintain this sound principle, that when Mr. Davies, who had taken the *transport*, i. e. the conveyance of the property in his own name, offered to convey the chapel premises to the Directors, they declined to receive them, lest the funds of the Society should become embarrassed by their holding such property, and lest they should thereby infringe on the rights and duties of the congregations themselves.

There being no suitable persons at that time to become Trustees, the writings were made out in the name of Mr. Davies only; and as it was unwittingly omitted to insert a clause securing the premises to the people, his family, on his decease, found themselves in possession of the legal title to the whole property, chiefly paid for by public contributions, and entirely devoted to the public worship of God. On this property his widow felt she had a claim, on account of monies advanced by her husband; and when I arrived at the station, I found a negotiation still pending between the Directors and Mrs. Davies, which was eventually closed by the payment of a liberal sum, with a view to promote the future benefit of her bereaved family.

During several preceding months, subscriptions had been entered into by many of the church and congregation, to meet whatever exigencies might occur, whether toward the purchase of new premises, or the repairs of the old. But no sooner had the transport securing the property been passed according to the usages of the Colony, than a meeting of the subscribers and others was convened on the 8th June, 1830, when it was found that upwards of 2000 guilders,* which had been contributed, were available for the repairs of the chapel. At this meeting resolutions were passed expressive of gratitude to God for present circumstances, of obligations to the Society, and of a sense of duty to exert themselves to meet all further expenses, and also to appoint additional collectors for this end. These were followed up by vigorous efforts, the premises were repaired, and the chapel enlarged at an expense of upwards of 12,000 guilders, the whole of which was fully paid by the people themselves within three years. From the beginning of my labours among them the scripture obligation, "Let him that is taught in the word communicate," &c. was enforced upon them by the constraining influence of love, so that their earliest endeavours were directed to aid the London Missionary Society in the support of their pastor, and to meet whatever expenses might be incurred in the service of God without applying to its funds for aid, and by missionary efforts to extend the knowledge of Christ around them. Notwithstanding, therefore, the disadvantages connected with our first year's residence, more than a thousand guilders were contributed towards our support, besides the payment of the rent of a family residence, at 1056 guilders per annum, which was punctually discharged without my knowledge, until the chapel premises were ready to receive us.

* A guilder is about one shilling and seven pence sterling.

To the active efforts of a few poor aged black and coloured women, who had once been slaves, we were indebted for most of the contributions we received at the commencement of our labours. Nearly all of these have since entered into rest, but I cannot recur to their conduct without glorifying the grace of God in them. The edifying character of their intercourse, the kind encouragement they administered to us in the midst of many perplexities, combined with their activity and zeal in the cause, illustrated the faithfulness of Him who says of his saints, "They shall still bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright."

But we were not long restricted to their assistance, for Mrs. Ketley having applied herself single-handed to the duty of Sunday-school instruction, and observing the regular and serious attention of several young females of the congregation, she invited them to meet her for instruction, and they soon became qualified to help her in that work. About the same time, five or six young men called on me respecting the concerns of their souls, who were formed into a young men's society for general and religious improvement. Thus it pleased the Father of mercies to raise up among us those who soon became a source of comfort and much encouragement. Their number gradually increased, and though some were drawn aside by this world's allurements, others remained steadfast and were added to the church. For their governance as Sabbath-school teachers, certain regulations were agreed to among themselves; and their punctual attendance at their appointed meetings for prayer, gave promise of blessings which have been abundantly realized.

At one of these special meetings in April, 1831, the question arose, in what way shall we further fulfil our obligations for the blessings we have received in the Gospel?" Of this meeting I was not informed, until a young man of colour, who had been appointed superintendent of the boys' school, was deputed by the Sabbath-school teachers to acquaint me with the result of their deliberations. They concluded that it was their duty to form themselves into a Sunday-school auxiliary to the London Missionary Society, to assist in my support, and to further the spread of the gospel in the world; and requested that I would become their president.

None but a pastor can tell the joy that this inspired in my bosom, as an evidence that our labours were not in vain, and as a pledge and earnest of still greater prosperity. Their zealous efforts succeeded beyond the most sanguine expectations, so that the contributions of the first year were more than sufficient to make up the amount allowed by the Society for our support. From that hour to the present the Missionary Society has been relieved from all expense of support by this important station having become "independent of foreign aid."

Following nearly in the course my predecessor had taken, adult classes for the personal instruction of members of the congregation; and conversational meetings for the members of the church were held, at which some of the senior members were expected to assist. Valuable nurseries to the church have these meetings proved; at which, those under serious impressions have been taken by the hand and encouraged in their way Zionward. Nor after they were added

C

to the church, did we leave them to themselves as though their dangers were then all past, when, in fact, the great danger still threatens—danger, alas! but too fatal to many who are never aroused from the false security too often connected with the idea of membership.

For the purposes of instruction, it was usual for the slave country members to meet after the forenoon service, which closed at about half-past twelve o'clock. Then generally a large assemblage were divided into as many classes as suitable teachers could be found to take charge of them. As far as practicable they were taught to read, and as they advanced, were drafted into Testament classes. The greater portion of the time was occupied in catechetical exercises, partly on the morning discourse, and otherwise according to the teachers' discretion. After these were concluded, an address was delivered to the classes collectively, and then the members met for prayer. These exercises occupied till near three o'clock, when the Sunday-school children again began to assemble. The Monday evenings were occupied in giving instruction to the male members both of the church and congregation, bond and free, residing in and near town. The Tuesday evenings were engaged in meeting the young men's society; the Wednesday was public service; the Thursday evenings were devoted to the female members' conversational meeting; the Friday evenings were set apart to the catechetical instruction of the female part of the congregation, principally slaves; and the Saturday prayer-meetings were held from house to house.

The attendance of the dear people at prayer-meetings, was one of the most cheering and encouraging circumstances of hopeful prosperity. The early Sabbath morning meetings were especially animating to our minds. Our residence being over the chapel, frequently were we aroused from our slumbers before six o'clock, by the ascending voice of praise. Having accustomed myself to close the service by expounding some portion of scripture, it has often rejoiced my spirit to listen to the fervent supplications of the bond slave, telling to God his complaints in language of affecting simplicity; rolling his burden on the Lord, and making requests with thanksgiving. Of several of these, now no more, I still retain a vivid and affectionate remembrance; especially of one pre-eminent for piety as he was patient under suffering, whose entrance to the prayer-meeting at seven o'clock, and sometimes earlier, after travelling a distance of perhaps fourteen or fifteen miles to be there; whose hallowed strains of simple prayer to God through Christ, never failed to inspire in my bosom new feelings of devotion and gratitude. It were impossible to listen to his devout thanksgiving to God for the sanctifying influence of his sufferings, or to hear his fervent supplications for the oppressive authors of them, and for grace to follow the Saviour's example in suffering, so that his Father might be glorified, without exulting in the liberty, patience, and peacefulness which the gospel affords: truly though a slave he was “the Lord's free man.”

These early prayer-meetings were peculiarly animated and refreshing on the first Sabbath of each month, when members of the church,

resident at remote parts of the colony, assembled preparatory to the celebration of the Lord's Supper.

At these seasons black and coloured brethren resident in the Essequibo, perhaps more than fifty miles from Georgetown, would attend at our public ordinances. To effect this they were obliged to leave their own homes on the Saturday, and could not return till the following Monday or Tuesday, as they usually travelled by water. Such laborious efforts to unite in christian fellowship, may well reprove those at home who, when called to make the slightest sacrifice of comfort and leisure to maintain their communion with our churches, renounce their connections and abandon their profession.

(To be continued in our next.)

REMARKS ON FAITH.

No I.

IS FAITH AN INTELLECTUAL ACT ALONE?

We are saved by faith. What is the nature of the faith that justifies? is therefore a question of great importance, and, one would imagine, easily ascertained. Yet among the best and wisest of men opinions respecting it greatly differ. I am inclined to think that, in the formation of some of those opinions, defective analogies have had undue influence, whilst others have been cast in the mould of particular metaphysical theories. That the Scriptures harmonize with a sound philosophy, there can be no doubt; but the science of mind is yet in its infancy; neither are the known facts on which it rests sufficient in number, nor its supposed phenomena ascertained with sufficient precision, to form a rule of scriptural interpretation. Analogies, too, drawn from material objects, though useful to illustrate the operations of mind, cannot teach their nature; and from the law and the testimony our views must be drawn.

The remarks here submitted to the reader have been suggested by the perusal of that part of Dr. Payne's recent volume* which treats on faith. I consider the work to be one of great value, surpassed by none on several of the subjects which it discusses; at the same time, I cannot coincide in those views of faith which it develops. What is advanced in support of them, is said, perhaps, as well as it could be said, but fails, I venture to assert, in establishing his position. The subject is so interesting, that I do not feel any apology for discussing it in the pages of this Magazine to be necessary, beyond what is required by the incompetency of the writer; whilst, if this paper, by provoking others to write, should lead to its elucidation, great service may be rendered to the cause of truth.

After giving his own definition of faith, and stating what is not, and what is, its proper object, Dr. Payne proceeds to examine the

* Lectures on Divine Sovereignty, Election, &c. by George Payne, LL. D. Exeter.

erroneous opinions which certain writers have advocated, whom he divides into two classes, and describes as erring *by defect* or *by redundancy*. This happy classification raised my hopes, and I was almost prepared to trust to his pilotage through the middle passage I expected him to take. He has, certainly, steered entirely clear of the Charybdis of excess: I soon began, however, to fear that, in his anxiety to escape this danger, he was nearing the Scylla of defect, and cannot help thinking that he has fatally struck on one of its rocks.

The difference between the writer and Dr. P. may be brought into a narrow compass; but it is not on that account unimportant. Let it be remembered, then, that the question is, what is the nature of *the faith that justifies*? We agree respecting both the classes of writers who, he says, err by defect. We agree as to the absurdity of including assurance in faith; and further, as to the necessity of separating from it what are pure affections, as love, joy, &c. We also agree in the opinion, that it is not the divine veracity, but *the gospel* that is to be believed, the gospel *rightly apprehended* and *understood*; apprehended and understood in its true, spiritual, and divine meaning, through the illumination of the Holy Spirit. We further agree, and to the very letter, as to the *ground* of justification before God: it is not works in any sense, nor partly works and partly faith, nor partly faith and partly the sacrifice of Christ; it is not the moral excellence of faith, nor faith as uniting to Christ; but solely and exclusively the righteousness and death of the Redeemer. But Dr. P. affirms that the faith which justifies, the belief of the truth thus spiritually apprehended, is **AN ACT OF THE INTELLECT ALONE**. Here we *seriously differ*; and I humbly submit, that, for this view of the nature of faith, he has not gone to the inspired page, but to that theory of mental science which he has been led to adopt, into whose vocabulary he has admitted the word *faith*, with a meaning attached to it drawn from certain physical analogies, and essentially defective.

I object to the account of faith given by Dr. Payne,

1st, That it is not borne out by *the acknowledged import* of those words of which faith and belief are translations, nor of the English terms themselves. If, in any Greek or Latin Lexicon, I turn to the words *πίστις*, *πεποίθησις*, *fides*, I find the meaning to be, "belief, faith, trust, reliance, confidence." In an English dictionary before me, faith is defined, "Belief in the revealed truths of religion; trust in God; trust in the honesty and veracity of another; social confidence." I find that belief is, "the theological virtue of faith, or, firm confidence of the truths of religion;" and even the verb, to credit, is said to signify "to believe, to trust, to confide in;" nor can I find *any* definition or synonym, or meaning, given by any lexicographer, of either of the words in question, or in any of these languages, which is necessarily restricted to an intellectual act. Undoubtedly some of them may be used when an act of understanding only is involved; none of them are necessarily thus limited, whilst most of them necessarily include more than the intellect can possibly embrace. Now if *πίστις* and *faith* bear these as *proper* and *ordinary*

meanings, I want to know by what warrant or for what reason such meaning is excluded here? and why these words, as employed in the Scriptures, should not have their full signification? Supported by such authorities therefore, I am by no means prepared to acquiesce in Dr. P.'s assumption "that the term faith, when used in relation to any but religious subjects, denotes an intellectual act merely," or is "but the recognition of a relation;" pp. 286, 287, and am at a loss to conceive by what process he arrived at such a conclusion.

2dly. Though I should have little objection to rest the question here, I observe again, that if it could be shown that the meaning which Dr. P. has attached to the term in its proper and classical meaning, it would not follow that this *must* be its scriptural import. When the inspired writers wished to convey an idea which no existing word would exactly express, they did not coin new words; their practice was to use those that came nearest, and to leave their precise conception to be gathered from the nature of the subject, the general tenor of their writings, or those further comments and illustrations which they might supply. I select the words *δικαιεῖν* and *δικαιοῖναι*, because they have some relation to the subject under consideration. They are nowhere used in classical writing, in the sense which they bear in the epistles of Paul; no notice is given of any departure from their ordinary signification, but the attentive reader soon perceives, that there *is* a departure, though he finds little difficulty in ascertaining their import. Being *justified* by *faith*; to say the least, the word *faith* *may* have a similar diversion to the word *justify*; and the explanatory terms may be looking, trusting, confiding, &c.

Should it be said that every word has one proper primary meaning; and that in this meaning of *πίστις, fides*, faith, an intellectual act alone is included, I reply, First, admitting the former part of this statement, the latter requires proof. Secondly, supposing *this* proof supplied, further proof is required, which the Doctor has not furnished, that the inspired penmen used it in this sense *alone*, and not in its equally common but derived and secondary import. But perhaps it is as a philosopher, and for the sake of securing precision of thought and writing, that the Doctor would limit the import of the term; but then the faith of the philosopher, and here is the danger, *may* thus be made a very different thing from the faith of the apostle; and of *such* faith it *may* no longer be true that *by it* we are justified. But I am prepared to contend that, in the case before us, it cannot be so restricted; and that,

3dly. Philosophically considered, it does and must include more than an act of pure intellect. Dr. Payne says that "faith is a simple act of the mind;" "that whatever be the nature of a report, the act of believing it is the same." Here I am compelled to join issue with him, and cannot but think that the true philosophy coincides with the popular views of the case. As the affection of love, I imagine, is modified in its character by the nature of the object that excites it, so is that state of mind which we call faith. It depends on the object to which it has respect—on the *nature of the proposition*,

the kind of truth submitted to the mind. The former principle may be called forth by natural scenery, by mental endowments, by moral excellence. It may be a mathematical problem—an historic fact—a moral or religious truth, which appeals to the latter. In each case there may be a *common* element of our nature addressed; in each case the first principle of the state or emotion may be the same; but as the object before us rises in excellence, so does the condition of mind which it produces, and much more, I think, in one case than in the other, enters into that state which we call respectively love or faith, excluding altogether from such states the emotions of pleasure and pain, distress and delight. Dr. P. may say that these new elements do not enter into the essence of faith, and are easily separable from it. I reply, that without them, the *faith* would NOT BE JUSTIFYING, and consequently that to disjoin them is perilous to religion, and forbidden by a sound philosophy.

But again, I say the faith of the gospel *must* be more than an exercise of pure intellect. In the second class of those who err by defect, Dr. P. has properly placed those who represent faith as mere belief of the facts of the gospel. Now if he had taken the position which he here controverts; if he had said *this is saving faith*, I could have understood how it may be a mere intellectual act. But he truly says, it is not the mere facts, but their *import*; their unrivalled glory, their infinite importance that must be believed; in other words, it is the gospel in its *moral, spiritual, divine meaning*. But if this be so, is faith an *intellectual* act? It cannot be. The mere thinking faculty is *unequal* to the apprehension of such truths; they go beyond the province of simple intellect; it may ascertain the grammatical import of the terms in which they are presented, and determine their logical relations, but beyond this it cannot reach. A higher and nobler part of our nature must be called in. It is the moral man they now address, and it is in the moral man alone they find a suitable response; and no state of mind which is not moral, which does not include the answer, not of the intellect alone, but of the soul, can be worthy of the name of faith, or be supposed to introduce a man to its blessings.*

* Having objected to any and every theory of mental science as an authority for the determination of the question before us, I shall not presume to propound one of my own. I may, however, be permitted to say, that it is the moral branch which I consider as in the least satisfactory state. Some have almost wholly overlooked our moral nature; they seem to identify the moral and intellectual principle, and to imagine that the whole mystery is explained, by saying that the understanding is engaged on moral truth. Others, on the contrary, speak of a moral sense as a totally distinct and independent principle, and have written much on the subject, that can neither be understood nor sustained. What, *e.g.*, is *moral perception*? Is it an independent faculty? Assuredly not; for the thinking principle is *essential* to it. Is it a purely intellectual exercise? I find equal difficulty in coming to this conclusion; for it may be *blunted*, if not *eradicated*, without any loss of mental vigour. Nor do I think it is the intellect that discerns beauty or appreciates excellence; a power which is indispensable to moral perception. Again—what is conscience? A separate faculty, say some; but in the opinion of others, merely the judgment modified in its operation by the particular work it has to perform, or the moral

4thly. The nature of the case opposes Dr. Payne's view, and, as an act of mere intellect, faith cannot accomplish what it is designed to effect. We have sinned: on account of this transgression we are viewed by God with displeasure and anger; we are under a sentence of condemnation and the curse of the law. "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." "He is our propitiation," and by his death made atonement for our sins, that God might be just whilst he justifies the ungodly. But in order to this justification he requires *faith*; and when that faith is exercised by us, the operation of that sentence and that curse ceases in relation to us; the guilt of our sins is removed; we are pardoned, and justified, and restored to a state of divine favour. Now, I ask, can the faith which performs such an office, which brings such a result, which is the occasion of such a change in our relation to the Great Supreme, be an act of intellect alone? I may be told by the Sandemanian, that by making it more than this, I make void the grace of God. This, however, I feel at liberty distinctly to deny, because, whatever faith may be, I trace it up directly to that grace. I may be told, on the other hand, that the redemption which is in Christ Jesus is the sole *consideration*, on account of which we are pardoned; that faith is only the occasion on which the blessing is bestowed, and therefore it is unnecessary to make it more. I admit the premises fully, but demur to the conclusion, and reply, that that state of mind, which is the occasion on which God forgives the sinner, must be in harmony with his act—must be a state in which it is suitable and proper for him, not as Sovereign alone, but as moral Governor, to bestow the blessing, otherwise no end is answered by requiring it, and we might as well be justified without faith as with it. Faith, I apprehend, was appointed to this place, because of its *moral fitness*. But that suitableness, if it be a mere intellectual act, I am quite unable to discern. It is not as an intellectual being alone that man stands condemned; nor is it as such alone he needs forgiveness. It is the **MAN** that is to be justified, and it is the **MAN** that must believe. The state of mind which constitutes that belief must surely be a state *agreeing with* God's glorious plan of redemption; approving, ac-

subjects on which it is exercised. But who believes it, except those who have invented the answer, and fancy it to be an explanation? On this subject Dr. P. has some striking and interesting remarks in his work on mental science. I think, however, that the theory of the late Sir J. Mackintosh is worthy of the most serious consideration; nor am I without hope that several suggestions and hints found in that discussion may be pursued by some kindred mind, and lead to important discoveries, not only in relation to conscience, but to our whole moral nature. That something is wanting is, I apprehend, almost universally acknowledged. The conflicting opinions of the profoundest thinkers indicate a deficiency; it was evidently felt by Sir J. Mackintosh; whether his speculations on conscience supply the lack it is not for me to say; that they have done much toward it, I have little doubt. Now whatever goes to constitute the moral principle—whatever renders man a moral being, in that, I apprehend, we must look for the seat of that faith which justifies the sinner, and reconciles him to God.

quiescing in, receiving the great remedial scheme, and trusting in the appointed Saviour. There is an obvious propriety, if I may so speak, of the acts of the Lord Jehovah, in remitting sins in such circumstances, which otherwise does not appear.

5thly. And there are several qualifying expressions used by Dr. Payne and Dr. Russell,* which appear to me not only *irreconcileable* with *their* theory, but *confirmatory* of *this* view. The former admits (by implication at least clearly,) that "*spiritual feeling* enters into the nature of faith," (p. 276,) and allows it to be "*a holy act of the mind*," (p. 284,) whilst both of them use such modifying terms as the following: *saving*, *justifying*, *hearty*, *unfeigned*, *sincere*. It is true that one passage contradicts these admissions, "*as little of emotion*," says Dr. Payne, "*enters into its nature as into an act of judgment*." But to the whole paragraph in which this sentence occurs, the majority of readers, perhaps, will except, whilst its interrogatory tone renders it doubtful whether he is himself satisfied of the accuracy of its sentiments. Now to speak of an act of mere intellect as *spiritual* or *holy*, *unfeigned* or *sincere*, is, to me, speaking in an unknown tongue. The business of this faculty is to ascertain the relations of ideas, to compare, to judge, &c., and in *its* exercises, viewed separately and alone, there can be *no moral quality*; nothing *holy* or *sinful*. We certainly speak of a sanctified or unsanctified intellect; but we mean by the phrase, an intellect which is controlled by moral principle, be it *good* or *evil*; the intellect of a man who employs his power of thought to the moral benefit or injury of himself and others. But if spiritual feeling enters into faith, if it is a *holy act*, if it admits the epithets *unfeigned*, *sincere*, &c. it is a *moral state*; and if a *moral state*, must it not be more than an *intellectual act*? But the most important admissions of Dr. Payne are found in pp. 308—310; he there says that faith is a voluntary act; that it is also an act of subjection and of obedience; he even concedes that it is because of **THE OBEDIENCE** of faith, and because of that obedience *only*, that it can become a medium of interest in Christ. And is not this to admit that subjection enters into the *essence* of faith? I see not how this conclusion can be fairly avoided. To attempt to separate between the faith and the obedience, and to say it is by the former we are justified, only it must spring from a principle of obedience, would be to make a perfectly gratuitous, not to say unintelligible, distinction; a distinction which could only be such by reducing faith, if indeed it could then be considered an act, to a mere physical act,—a distinction which would contradict itself and defeat the purpose for which it was made; for who, then, after asserting that it is an act of obedience only that it can avail, could come to any other conclusion than that it cannot be the faith but the obedience that justifies. We should then be led only by another route to the point which Dr. Payne is so properly anxious to avoid, and in reality deprive the apostle's statement of its force. "It is of faith that it might be by grace."

* Letters, chiefly Practical and Consolatory, by David Russell, Dundee. Letters 18, 19, vol. ii.

6thly. The general tenor of the sacred writings opposes Dr. Payne's theory. "Faith," he says, "is the *credit* which is given to the *record* of God concerning his Son." This definition, it appears to me, is liable to two objections. *Credit* is not synonymous with either belief or faith. I think that in its ordinary acceptation it comes far short of their meaning; it is not a scriptural term, and I feel an objection to its use similar to that which Dr. Payne has expressed against *assent*.

The phrase, "the record of God concerning his Son," gives an equally defective view of the object of faith; nor is the representation, that faith is the belief of the meaning of *the propositions* of the gospel, more correct. This kind of statement tends to reduce the gospel to a system of mere philosophical abstractions, and to lead the mind away from that **GREAT BEING** of whom it speaks. I cannot separate the record from the person testified of; nor do I know of any proposition, the belief of which proposition merely will save a man. *Christ Jesus is himself the Saviour.* *He* is at once the sacrifice for our sins, and the High Priest who presents it; by virtue of whose work God justifies the ungodly. As this blessing is not obtained by a belief that the Scriptures are true, so neither is it by faith in any proposition contained in its authentic records, not even the proposition that "his atonement, in connection with his previous obedience, is the one great work for the sake of which the guilty are accepted." It is by faith in *HIM* of whom they bear record, who died for us and rose again. The propositions of the Scriptures are but the means by which I become acquainted with **CHRIST**; and it is to *him*, they bring before me, I must go. The language of those writings is, *I, even I, am he that blotteth out thy transgressions. I will draw all men unto me. Look unto me. Believe in me.* But if this be kept in view, I think it impossible to receive that definition of faith against which we are now contending.

So much for the object of faith. What do we learn from the Scriptures of its nature? Notwithstanding the remarks of Dr. P. on those passages which speak of trusting in Christ, receiving him, coming and looking to him, I am persuaded that they militate against his views, and show that faith, in his sense, does not justify. They form the *current language* of the sacred volume; they are used interchangeably with faith; and I cannot conceive of a man who should come to the Scriptures, ignorant of existing controversies, and bring good common sense to their interpretation, arriving at any other conclusion, than that what is meant by looking unto Christ, &c. &c. is *necessary to the remission of sins*. When the apostle, in the 3d of Philippians, speaks of a false ground of confidence, he calls it "*trusting* (*πεποθόρει*) in the flesh;" in the 9th verse, he uses *πίστις* as a convertible term, and speaks of the true foundation as the righteousness which is by the *faith* of Christ. It is true that the sacred writers speak of the fear of the Lord, the love of God, believing the gospel, doing the Father's will, as comprehending the whole of religion, and represent the man described by any one of these phrases, as a saint; but though what each

D

imports is necessarily *connected* with the other, they are not *convertible* phrases; they present the servant of God in different aspects of his character: but the former phrases, in a *very different way*, are *indiscriminately* used. They refer to *one and the same thing*, and are all employed to represent *what the sinner must do to obtain forgiveness and peace*.

Dr. P. admits that trust in Christ is *inseparably connected* with belief in the gospel; and that the sacred writers represent it as essential to salvation, while he denies that it enters into the essence of faith. Dr. Russell says that "trust is, strictly speaking, the effect of faith." "Persuaded of the truth that salvation is to be had through Christ, the sinner comes to him, or trusts the salvation of his soul to his hands." But, I ask, is the sinner justified *before* he thus *comes*, *before* he thus *trusts*? Can he be justified apart from these exercises? It will hardly be affirmed. But if necessary to justification, it *must* enter into the essence of the FAITH that saves, and must not be separated from it. But, it is said, trust in Christ is essential to salvation, as is *obedience*, or as is *holiness*. I answer, not in the same sense. They are essential to salvation, and necessary effects of faith. But a man who believes is *justified* properly and absolutely, without either the one or the other; but no man can be without trusting in Christ; at least the proof is wanted: and I confess that looking at the Doctor's confession just noticed, and coupling it with his admission, that faith is an act of subjection and obedience, both holy and voluntary, (Lects. pp. 308—310,) it does strike me as a strange inconsistency, to contend that the faith which saves is an exercise of pure intellect: in other words, that he should represent it as justifying *UNDER THE NOTION* of an intellectual act.

And if trusting, confiding, relying, are not component parts of faith, *what is their use?* They have no office, produce no effect, bring no advantage. The sinner believes; he is pardoned; he has peace with God. As a *GUILTY* creature, this is all he wants; he may discard these terms from his vocabulary; or, if he retains them, retain them only for the hour of sorrow, or temptation, or fear. When the windy storm and tempest arises, he may look to the Rock that is higher than he, and find consolation; in the valley of the shadow of death, he may lean on the rod and the staff of his Shepherd, and be comforted; but in relation to Christ as a *Saviour from the guilt and penalty of sin*, and to himself as one who needs deliverance, he has no need whatever for them. His "judgment is convinced," and he is safe.

In my next and concluding paper, I shall attempt to ascertain what faith is, and show that it is not exposed to those objections, to sacrifice which Dr. P.'s notion seems partly to have been adapted.

T.

1822. Vol. 1. No. 1. Jan. 1822.

ON MINISTERIAL INFLUENCE.

By ministerial influence we understand that power which a minister exerts over the minds of others by the force of his character. It is not an official influence, arising solely, or chiefly from his office, as in the priesthood of the Popish church. It is not secular, having its source in rank or wealth. Neither does it proceed principally from mental power, literary acquirements, or popular talents; these in many cases are legitimate sources of moral power, and if consecrated to God they materially increase ministerial efficiency. But the influence of which we speak, is moral and religious. It arises from the minister's life being in agreement with the requirements of his office and the spirituality of his profession. This is that moral loveliness which invests the minister of Christ with an attraction that charms, impresses, and wins the minds of observers. It is the harmony of his entire character, convincing men of the uprightness, sincerity, and consistency of his motives, principles, and practices. Deep and fervent piety must be exhibited. "No man can rise above the level of his own habitual godliness." Spirituality, devotion, and devotedness to God must be the foundation of his character. The main cause of ministerial defects and consequent destitution of moral influence, is the low state of religion in the heart. The religion of the minister must be presented to the world increasing and strengthening daily. He must adorn his profession by the beauty of his holiness, and the excellence of his example; by the benevolence, humility, and amiableness of his manners, by the piety, spirituality, and unction of his conversation, and by the fidelity, zeal, and wisdom which characterize his ministry; presenting in all these graces such a striking contrast to the mere hireling, that men deeply feel, and readily submit to his influence as a true pastor. The constant exhibition of ministerial virtues will create moral power, while the partial manifestation, or total destitution of them, will betray pitiable imbecility.

I. The Pastor's own flock must first and most powerfully feel his influence. The nearer the contact, the deeper ought to be the impression which *his* character makes upon *theirs*. The closer the union, the stronger should be the impulse which he imparts to their religious emotions. The more intimate the intercourse, the more profound should be the respect he inspires. *He* has not acquired legitimate, or lasting influence, who is most respected at the extremities of the circle of which he is the centre. *He* is in a false position who fails to secure influence at home. Until this be attained, little is done. This is the prize to be won—happiness, usefulness, honour—all are included in it. The minister's eye and heart must be fixed upon it; never must he be satisfied until he has obtained it. Within the Pastor's own immediate sphere his opinions must have weight—his plans, power—his wishes, respect—his preaching, authority, and his example, attraction. Here, the good must welcome him as the servant of God; while the wicked reverence him as a faithful ambassador of Christ, and in his presence feel "how awful

goodness is." All must regard him as a faithful shepherd, feeding, guiding, and defending the flock committed to his care. Among his charge his ministerial influence must be effective, energetic—I had almost said—omnipotent. Not for his own sake is he to seek this power, but that his ministry may become a blessing to many. The careful perusal of the Epistles to Timothy and Titus, in which ministers are especially instructed in the duties of their high vocation, will produce the irresistible conviction, that no one can fulfil them without powerful religious and ministerial influence. The preacher may have in mind and talent the thews and muscles of a Sampson, yet without sanctity of character; his locks are shorn—he is powerless—he is despised, and insulted.

It thus becomes an all-important subject of enquiry, how such an influence may be acquired and maintained as shall impart efficiency and potency to the ministerial office?

The principal deficiencies of the ministerial character are not to be found, generally, in the neglect of the more imperative and public duties, but in want of attention to what might seem little things. In the pulpit, or the pastoral chair, ministers are not in much danger of doing or saying any thing injurious to their moral influence. But they are not so safe on the platform, or in the parlour. In the speaker they may degrade the preacher. In the guest, they may dishonour the pastor. He has acquired an invaluable talent, who can impart the charm, grace, and refinement of piety to the social intercourse of life. He that aspires to the honour of exerting a beneficial influence upon his congregation must carefully maintain the true dignity of the christian ministry—a dignity not secular, but proceeding from fervent piety and profound humility, alike removed from ambition and spiritual pride; preserving the minister from frivolity, levity, unbecoming familiarity, and meanness; preventing partiality and party spirit from ruling his conduct; keeping him from thoughtless expressions, prejudicial assertions, intemperate speeches, hasty decisions, and inconsiderate promises, and thus saving from evils which would wreck not only his usefulness, but also his happiness. The dignity allied to influence, preserves from habits, manners, indulgences, pursuits, and practices which degrade the pastor as a gentleman, and sink him as a minister in the respect of the wise and good. The servant of God must magnify his office and have his own mind impressed with an overwhelming sense of its supreme importance. He must solemnly feel its connection with the cross and eternity. Time, talents, toils must be devoted to its awful responsibilities. The soul must be consecrated to its sacred duties. Earthly grandeur, station, rank, office, must in his estimation dwindle into comparative insignificance to the exalted dignity of an ambassador of Christ. His conceptions of the glory of his office will soon impress the minds of others, and secure proportionate respect. If this dignity be lost, there may be eloquence, learning, refinement, but there will be no moral power, no commanding influence.

It is to be feared that the ministry among the nonconformists exerts not the same influence which it once did over the minds of

the people. It is not to be concealed that many forsake the religion of their puritan fathers. The ministry has not power either to retain them or win them back. Excuses may be made, explanations given, which may appear satisfactory. But ought there not to be a more careful examination of the causes of these defections? If the principles of nonconformity, are worth any thing, should not their support and diffusion command attention?—should not every thing which impairs their efficiency be corrected?—The deplorable deficiency of ministerial influence among the nonconformists proceeds from the very slight intercourse which the pastor has with the younger members of his congregation; and from the almost entire absence of all efforts to instruct them in the doctrines, principles, and discipline of their church. They are not visited by the pastor for this purpose, nor are they made sufficiently acquainted with the strong claims which their denomination has upon their respect and affection. No ministers are less sectarian than the nonconformist clergy. They do not impart such catechetical instruction to the young as did the primitive and puritan churches, therefore they do not obtain the same influence. The same seed is not sown, therefore the same harvest is not reaped and housed. “We have confined ourselves to preaching ecclesiastical duties, to occasional visits to the sick, to the regulation and discipline of the church;” but what have we done in personal care—in affectionate catechetical conferences—in instructing the children of our charge in the principles of Christianity and nonconformity?

The congregation attentively visited, and whose children are wisely instructed by the minister, will appreciate his worth, and esteem him for his work’s sake. His fidelity, consistency, and piety will excite an interest which nothing else can awaken, and exert a controul which nothing else can create.

II. The minister most beloved at home will be respected abroad. The circle of home, when filled with his influence, will soon diffuse its impulse and power to other circles. The influence of such a man cannot be confined to his own church; it will be felt in the denomination to which he belongs, and will be acknowledged by other sections of the church. The pastor who is not respected by neighbouring Christians, will soon lose the affections of his own charge, because there must be some defects in his habits and spirit, or in his character and consistency. The opinion of other churches will, sooner or later, act upon his own, so as either to diminish or increase his ministerial power. The minister’s influence in his own denomination will arise principally from the extent of his moral power at home, and then, from the cordiality and affection with which he regards his brethren, by the cheerfulness with which he endeavours to meet their claims upon his time, talents, and exertions. He that shuts himself up from his brethren, will soon find himself shut out from their respect and regard. Besides, in the present day, ministers are often required to associate with Christians of other denominations. That association will either materially increase or considerably decrease ministerial influence. It may be diminished, either by the minister’s obtruding

his peculiar sentiments, denominational peculiarities, and personal preferences in an offensive manner; by exhibiting his sectarianism even when he is embracing christian brethren, and uniting with them in deeds of charity; or by a crouching, affected, mean-spirited, honied charity, which causes him to prostrate his own opinions before the image of another's idolatry. Both will sink a minister in public estimation, and excite a disgust which will be but ill concealed. An open enemy will secure more respect than either the sectarian or the sycophant. The influence of the minister must be strengthened, if, with the exercise of christian charity, brotherly kindness, and courteousness, there be manliness in his conduct, straight-forwardness in his language, and gentleness in his spirit.

III. The christian minister must have a good report of those who are without. His influence must extend to the world, and be felt in it. No man can be despised by the world who is esteemed by his own church and respected by his fellow-christians. No salutary influence can be exerted by him upon mankind, but through the agency of the church and the light of his own character: this is generally acquired by the manner in which ministerial duties are performed, but more especially by those which are discharged before the eyes of the world, or in immediate connection with it, such as visiting the sick, pastoral calls, social intercourse, and the performance of the duties of public societies. Prudence and piety will effectually aid those who walk circumspectly, by preserving their character from injury. Separation from the world, not union with it, will strengthen that influence. The minister's life, his general carriage, his conduct in the family, his behaviour in public, his diligence and perseverance in his pastoral duties, will powerfully impress the minds of others with his holy consistency. The houses, the cottages, the sick chambers of his congregation and neighbourhood, will be more eloquent in his praise, and more effective in promoting his influence, than public discourses, however brilliant in imagination, profound in argumentation, or elegant in language. The world bows in homage to heavenly-mindedness, self-denial, and spirituality. It respects his courage who confesses Christ and his cause amid shame, reproach, and persecution. It honours his consistency who rises above its allurements or frowns. It despises him who yields to its demands, fashions, pleasures, and strives to unite the service of God and Mammon. Superiority, not conformity to the world, imparts moral power to the ministers of Jesus. Would any be influential ministers of God? Let them beware that, under the semblance of what is lawful, the boundary is not crossed which separates the church from the world, and thereby verge towards indulgences which compromise character and usefulness. Let them "dread the magical enchantment of earthly objects, the surfeiting and pleasures of this life." Let them live as citizens of heaven, ambassadors of Christ, and servants of God. The world will feel and acknowledge the power associated with these dignities.

In the present day, political duties must solemnly be regarded and faithfully discharged by God's ministers. Some abstain altogether

from politics, that their ministerial influence may not be impaired. It is impossible not to respect the motives of such persons, while we question the soundness of their opinions, or the justness of their conclusions. Were the ministers of religion to neglect political duties, would it not degrade them in the estimation of thinking men? Would it not convey the impression, that either they were indifferent to their country's welfare, or regardless of the opposite principles which influence parties in the state? Would it not imply, that they were either destitute of moral courage to avow their sentiments, or of moral power to controul their passions in the maintenance of them? Would not this opinion, if it prevailed, deprive them of respect?

But when they so far meddle and interfere in political strifes as to become imprudent, prejudiced partizans, it is evident that the pastor will be lost in the politician, and his moral influence will be utterly consumed in the fierce fires of party passions. In the parlour, in the sick chamber, in the pulpit, at the table of the Lord, he will be regarded only as the head of his party. In the reflections of his people there will be strange recollections of the politician mingling with and blasting the reputation of the pastor. However loud may be the plaudits with which the public may greet his ear, alas! his eye will perceive, when he enters the sanctuary, sorrow on the countenances of his people, and tears stealing down the cheeks of the faithful. Sighs will fall upon his ear, issuing from bosoms agonized by his conduct. Coming from scenes of political strife, and agitated by earthly passions, he shrinks from the solemnity, stillness, and spirituality of God's presence and worship in his temple. The fire on the altar of devotion burns dimly; no incense arises; no cloud descends; he performs his duties officially, but not effectively, and hurries from the place which condemns him, because the life, the spirit, the unction of devotion were wanting. Whatever he has gained in the world, he has lost in the church. Whatever he has acquired in political popularity, has been at the sacrifice of his spirituality. Character, piety, influence, have been offered up on the political altar to the idol which his party have set up, while he himself has fallen down and worshipped the god of this world; and verily he has his reward!

Cannot these evils be avoided in the performance of civil and political duties, while ministerial influence is not only maintained unimpaired, but strengthened and adorned? The following few suggestions, proposed with considerable diffidence, it is hoped may, in some measure, assist in the accomplishment of so desirable an object.

1. Contend chiefly for great principles in politics and government, and about details only when such principles appear likely to be subverted by them. Let the sentiments embraced and professed have the sanction of reason, experience, and scripture. Let them accord with the genius of liberty and the doctrines of Christ.

2. Never move in political matters until not only your own judgment and conscience bid you, but the wise and prudent also

exhort you to the duty ; then the weight and influence of character will be increased, rather than diminished, by decision.

3. Exercise and enjoy political privileges with manly independence, straight-forwardness, and honesty among friends, with good temper, charity, and generosity towards opponents, and with patriotism and christian nobleness of soul before your countrymen.

Thus you may defy contempt : command respect, and you will have it. Your influence will be appreciated, and your name will be honoured. There is no influence separate from character which commands esteem. Without this moral power, a minister may be admired for the elegance of his address, the suavity of his manners, the sweetness of his temper, the benevolence of his charity, and the eloquence of his ministry ; but he cannot be respected. His displeasure and rebukes are not only powerless, but they provoke contempt. His good will and praise produce no gratitude and excite no pleasure. He is like a noble ship, beautifully built, strongly armed, and richly stored, but with hands insufficient and incompetent to navigate or man it. It excites no respect ; its fate is certain : either it will be captured by enemies or wrecked by storms. No character appears more pitiable than a nonconformist minister without influence. He cannot conceal ministerial imbecility or moral unfitness, as may be done in the Roman churches, under priestly robes and official sanctity. He cannot avail himself of the auxiliaries of rank, station, wealth, or powerful connections, to invest him with an influence to compensate the destitution of moral power. He must stand or fall independently of these. He is every thing, if he have this influence ; without it, alas ! shame, sorrow, and ruin await him. Ministers with but moderate talents, acquirements, and exertions, yet possessing influence, will do infinitely more good than those who, having the most splendid talents and the profoundest learning, are destitute of this moral force. Where these excellencies are combined with character, we behold the highest style of a christian minister ; one in whose steps we should walk, and whose example we should imitate. This influence is of slow and delicate growth, yet it is so invaluable, that it will repay the most careful culture. Like the oak, although its progress be tardy, it is most enduring. *Ministers* must cultivate it ; to them it is all-important in their high vocation. In the acquirement and employment of it, they must maintain the spirit of deep humility and entire dependance upon God, ever saying, " Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Tintwistle.

T. J. D.

FRAGMENTS OF PURITAN HISTORY.

No. I.

(To the Editor.)

SIR.—It will be acknowledged that your pages supply information on a great variety of subjects; and it may be presumed that you do not wish that variety diminished, but increased. It is my intention, if you approve of the object, to furnish a series of papers for insertion in your valuable periodical, which, though somewhat novel, may not be uninteresting to your readers. The papers will be miscellaneous, as well as unconnected, but will have a direct bearing on one general subject, and may not be unfitly denominated “Fragments of Puritan History.” The series will furnish an ample illustration of public characters and important occurrences, and supply instances of Puritan nonconformity in all their primitive freshness, exhibiting the origin and framework of our present religious freedom. You will permit me to add, particularly for the satisfaction of the inquisitive reader, that the whole will be derived from original manuscripts, or from authentic printed documents, to which reference will be invariably given. And, Mr. Editor, I now send you the first portion, relating to the early age of nonconformity; and if you deem it worthy of insertion, you may, in due time, expect other communications from your's, &c.

B. B.

Birmingham, Dec. 12, 1839.

From the commencement of the Reformation, many distinguished persons pleaded for greater purity in the church of God; and in the reign of King Edward VI., a powerful body of reformers, on account of the defective state of the Reformation, avowed and defended the cause of nonconformity.* Had there been no particular record of this, the history of John Knox, John Rogers, and Bishop Hooper, clearly illustrates and establishes the important fact. Archbishop Cranmer, in this reign, offered Mr. Knox a rich benefice in London; and, for refusing to accept it, he was summoned before the privy council; and being asked why he had declined the living, he said he could be more useful in another situation. When pressed to say whether it was his opinion that no person could lawfully engage in the public ministry of the gospel, according to the constitution of the ecclesiastical establishment, he frankly acknowledged, that there were many things in the English church which needed reformation, and that, without this reformation, ministers could not, in his opinion, discharge their office conscientiously in the sight of God, since no minister had authority, according to existing laws, to prevent the unworthy from participating of the sacraments, which was “a chief point of his office.” Other important interrogations were pressed upon him, to which he returned judicious answers. This was fol-

* Fuller's Church Hist. b. vii. p. 426.

lowed by smart discussion between him and certain members of the council, by which his nonconformist principles were fully developed. The council said they were sorry that his judgment was contrary to the common order; and Mr. Knox said he was sorry that the common order was contrary to Christ's institution. They dismissed him without censure, but strongly recommended him to use all suitable means of removing his scruples, and of reconciling his mind to a conformity to the church.*

Scruples resisting the force of authority and argument, sometimes yield to the influence of lucrative and honourable situations. King Edward, with the concurrence of the council, offered Mr. Knox a bishopric; but this also he declined to accept, because he considered the episcopal office to be destitute of divine authority, and the exercise of it in the church of England to be inconsistent with the ecclesiastical canons. Mr. Knox, notwithstanding his conscientious scruples, came off pretty well, and the offered preferment was not forced upon him on the rigorous terms of conformity.†

It is observed that Rogers and Hooper were "ringleaders" of the nonconformists at this period; and it is humorously added, that "they renounced all ceremonies practised by the papists, conceiving that such ought not only to be clipt with shears, but shaven with a razor; yea, all the stumps pluckt out."‡ Hooper having received the royal nomination to the bishopric of Gloucester, had very powerful objections against accepting the offered promotion, on the rigorous terms of the established church. His principles were, therefore, put to the severest test; and, in the utmost perplexity, he presented an humble petition to the king, either to be discharged of the bishopric, or to grant a dispensation from the observance of certain popish ceremonies. This awakened the sympathy and piety of the discerning prince; a dispensation was immediately granted; and the king addressed the following letter to Archbishop Cranmer:

"Whereas we, by the advice of our council, have called and chosen our right well-beloved and well-worthy John Hooper, professor of divinity, to be our Bishop of Gloucester, as well for his great learning, deep judgment, and long study, both in the Scriptures and profane learning; as also for his good discretion, ready utterance, and honest life for that kind of vocation; to the intent all our loving subjects, which are in his charge and elsewhere, might by his sound and true doctrine learn better their duty towards God, their obedience towards us, and love towards their neighbours, from the consecrating of whom, we understand you to say, because he would have you omit and let pass certain rites and ceremonies offensive to his conscience, whereby you think you should fall into premunire of laws. We have thought good, by the advice aforesaid, to dispense and discharge you of all manner of dangers, penalties, and forfeitures, you should run into, and be in any manner of way, by omitting any of the same. And these our letters shall be your sufficient warrant and discharge."§

* McCrie's *Knox*, vol. i. p. 100.

† *Ibid.* p. 101.

‡ Fuller, b. vii. p. 402.

§ Fox's *Martyrs*, vol. iii. p. 120.

Cranmer refused to observe the instructions of the royal dispensation, and stood firm in defence of ancient ecclesiastical observances. The venerable primate said, "that Hooper ought not to be so stubborn in so light a matter, and that his wilfulness therein was not to be suffered!"* Hooper declined the offered preferment because of the form of oath required, which he considered foul and impious. The oath required him to swear by *the saints*, as well as by the name of God, which was opposed to his judgment and conscience, since the Searcher of hearts *alone* ought, in his opinion, to be appealed to in an oath. The young king, convinced of the truth of this, struck out the words with his own pen.† Hooper's scruples concerning the habits and ceremonies were not so easily overcome. The king and council, as we have seen, were willing to dispense with them; but Cranmer and Ridley were of another mind, and absolutely refused their allowance. Ridley was, therefore, appointed to a disputation with Hooper, in order, if possible, to satisfy his conscience, and bring him to a compliance; but this proved unavailing.

Hooper, however, used every means in his power to obtain the resolution of his objections, and the removal of his scruples; and, for this purpose, he sought the advice and obtained the sentiments of the learned Peter Martyr and Martin Bucer. He still prayed to be excused from wearing popish garments, the use of which, in the service of God, was still opposed to his judgment and conscience. He observed, that those garments had no countenance in scripture or primitive antiquity; that they were the inventions of antichrist, and introduced into the church in the most corrupt ages; that they had been abused to the purposes of idolatry, particularly in the celebration of the mass; and that to continue the use of them was, in his opinion, to symbolize with antichrist, to mislead the people, and inconsistent with the simplicity of the gospel. He could, therefore, appeal to the Searcher of hearts, that it was not obstinacy, but the convictions of conscience alone, which constrained him to unyielding refusal.‡

Hooper's convictions were opposed to his promotion and worldly interest, which placed him in a painful dilemma. Ridley had found himself unable to remove his scruples, and induce him to renounce his principles; and Cranmer, having tried similar experiment with similar result, laid the affair before the council, and he was committed to prison, where he remained from August till March, when, by a compromise, he was released from confinement and consecrated.§ Hooper consented to put on the habits at his consecration, when he preached in the royal chapel and in his own cathedral, but was suffered to dispense with them on all other occasions.|| Having the bishopric forced upon him by these compulsory measures, he was constrained to appear once at least in public, attired in conformity to the fashion of the bishops; and it is added, that, unless he

* Fox's Martyrs, vol. iii. p. 120.

§ Strype's Cranmer, pp. 211—215.

† Burnet, vol. iii. p. 203.

|| Burnet, vol. i. p. 166.

‡ Fuller, b. vii. p. 404.

had thus far complied, there was reason to conclude that the bishops would have attempted to take away his life, and Hooper was not ignorant of their intentions.*

The venerable martyrologist furnishes the following account of this theological quarrel, which occasioned true Christians to mourn, and Catholics to rejoice. The bishops had the power in their own hands; therefore Hooper was forced to yield to their antichristian domination. Having been appointed to preach before the king, our author adds, that he came forth in a strange apparel as a player on the stage. His upper garment was a long scarlet chymere down to the foot, and under that a white linen rocket that covered his shoulders, and upon his head was a geometrical or four-squared cap, although his head was round. "What cause of shame," he adds, "was this to that good preacher, every man may judge; but this private reproach, for the public benefit of the church, which he only sought, he bore and suffered patiently; and I would to God that they, who took upon them the other part of that tragedy, had yielded their private cause, whatever it was, to the public concord and edifying of the church, for no man in all the city was one hair the better for their hot contention."†

In this brief narrative, we have the battle of truth and conscience, against erroneous principle and antichristian oppression. Archbishop Cranmer, who took so distinguished a part in these arbitrary proceedings, could not discover his errors till his own life was in jeopardy, nor be brought to repentance till he approached the stake. Bishop Ridley, in the tyrannical reign of Queen Mary, being confined in prison, and in daily expectation of the fire, was brought to sober reflection. He who had stood foremost in the proceedings against Hooper, renounced his persecuting principles, and applauded the conduct of Hooper, whom he had persecuted. In prison he learned an invaluable lesson; and from prison he addressed a letter to Hooper, then also in prison, which clearly exhibits not only their agreement on points of religious doctrine, but also the cordial union and brotherly affection which then subsisted between them. He styles Hooper his "most dear brother," and adds—"For as much as I understand by your tracts, which I have yet but superficially seen, that we thoroughly agree, and wholly consent together, in those things which are the grounds and substantial points of our religion, against which the world at this time so furiously rages." He then makes allusion to the former part of their history, humbly confessing, "howsoever in time past, in smaller matters, and appendages to religion, your *wisdom* and my *plainness* have, in some points, varied, each following his several opinion."†

We have already observed that, during his painful conflict, Hooper sought advice from two distinguished reformers; and we find that Peter Martyr sent him a letter, dated Oxford, November 4, 1550, highly commendatory of the principles on which he acted, and the firm stand he made in favour of a purer reformation, addressing him

* Pierce, part i. p. 30.

† Fox, vol. iii. p. 121.
† Ridley's Life of Ridley, p. 564.

as follows : " Those things which you have put in writing, touching the controversy risen between you and the reverend Lord Bishop of London, concerning the garments of the ministers of the church, I have both read them as you desired, and, according to the shortness of the time, have considered them as needfully as I could. I was not a little delighted with your singular and ardent zeal, whereby you endeavour that the christian religion may again aspire to the uncorrupt and plain pureness. For what ought to be more desired of all godly men, than that all things may by little and little be cut off, which have but little or nothing at all that can be referred to sound edifying, and which of godly minds are judged to be overchargeable and superstitious ? You see, therefore, that in the chief and principal point I do not disagree from you, but do earnestly desire that the same which you endeavour to bring to pass, may take place. My desire is kindled partly for that in ceremonies, I would come as near as might be unto the holy Scriptures, and would continue in the imitation of the better times of the church ; and partly that I perceive the Pope's followers endeavour still, by these relics, to renew at the leastwise some show of the mass, and do more cleave unto these things than the nature of things indifferent do require."*

It must be acknowledged, that the Reformation made considerable progress in the reign of pious Edward ; that numerous improvements were adopted in the forms of public worship, and that a sounder faith was, to some extent, diffused through the land ; yet the changes introduced were far from being deemed perfect, even by the most zealous reformers ; and the specimen here furnished affords some evidence that the protestant bishops discovered reluctance at casting off the remnants of antichrist.

In our next paper, we shall consider the state of things on the accession of Queen Elizabeth.

FURTHER CRITICAL REMARKS ON MATT. xxviii. 20.

" Lo I am with you alway, even unto the end of the world."†

I DEEPLY regret that, through peculiar circumstances, the remarks by the Reviewer of Faber, given in the number for September, and written in so candid and christian a spirit, did not come into my hands

* Martyrs' Letters, p. 117.

† The Editor had hoped that, with the close of the last volume, the friendly controversy on this question would have closed also. The circumstances, however, which his esteemed correspondent, T. K., explains, fairly entitle him to be heard, especially as he was the first to remark on the criticism (page 508, vol. xxii.) which has excited the discussion. And as the Editor finds that other able correspondents attach importance to the thorough sifting of this subject at the present time, he is not disposed to forbid them, if they will endeavour to compress their observations into as brief a space as possible, for it must be obvious to them, that such investigations are not very attractive to general readers.

till late in November, otherwise I would not have been so uncourteous as to leave them for several months unnoticed; and all that other engagements will now allow me to do, is very briefly to offer a few suggestions which occur on perusing the paper by him and that by D. E. F. in the October Number.

If the great work of Dr. J. P. Smith on the Messiah were in the hands of all the readers of this Magazine, I should content myself with referring them to his investigation of the passage under consideration; but as we cannot suppose that to be the case, I shall from thence, and from a few other sources, lay before the reader what seems calculated to establish the common interpretation, and to remove the objections of the Reviewer.

I would just premise that, as a general principle, not by any means intended personally for the Reviewer, that I think it is right to regard with much jealousy every interpretation of scripture which differs materially from that agreed on by a great mass of judicious, holy, and learned men. The Reviewer will, I am persuaded, most cordially join in acknowledging the reasonableness of such a procedure. I would not bow with an abject spirit to mere authority, but I would ever watch against that Athenian temper which too eagerly grasps at what is *new*. The old way is assuredly, in general, the best way. The amazing improvements in our day in arts and sciences, leaving our forefathers far behind, tend to induce an improper expectation that it will be the same in theology; and I hope, in one respect, there is an improvement; I hope the christian world is becoming more willing to take the unsophisticated word of God for their guide, and to lean less on human creeds. As to the ridiculous claims which I hear some are setting up at Oxford, to which D. E. F. alludes, they really are too absurd to deserve consideration, and must soon bring their abettors into contempt. But I am wandering from my object. To return:

I think the most pleasant and profitable way of drawing up this paper will be, not to take the Reviewer's statements *seriatim*, but rather to bring forward what seems useful, leaving him to see, as he will at a glance, the bearing of my remarks on his own views. I shall endeavour so to express my meaning as to be understood by the English reader.

The first point to be established seems to be the meaning of the Greek words translated "To the end of the world." Do they mean "To the end of the apostolic age" only, or do they mean "To the end of time?" I think something may be gathered from the accompanying words, "Lo I am with you always, unto the end of".....what? Shall we say, "To the end of the apostolic age?" that is, "To the end of the lives of the apostles." Surely this seems a very feeble close of so grand an introduction. But not to insist on this, let us proceed to examine the Greek words.

The phrase rendered "Unto the end of the world" occurs five times in the Gospel by Matthew, and no where else in the New Testament; for that in Heb. ix. 26, is so far different, that it can afford little or no help in ascertaining the meaning in Matthew. It is ever held as a good maxim, in searching into the meaning of a phrase, to compare places where it occurs again, and especially *in the same*

writ
it is
holy
mind
own
have
of the
place
The
the
Gree
time
thing
be in
cons
statu
decis
dispe
be a
civis
it is
Mat
leav
read

Lore
the
sign
here
the
for
they
seen
his
muc
to
be
infl
des
feel
for
Ro
fur
obt
au
wh
no
=

fin
the

writer, and this will hold good with regard to the sacred writings; for it is evident that while one and the same Holy Spirit guided all the holy men of old into all the truth, yet their own faculties and turns of mind were not superseded by divine inspiration, but each wrote in his own style. How different that of John and of Luke! Here then we have means of the first order for assisting us in ascertaining the sense of the phrase rendered "The end of the world." We have *four* other places in the *same* writer to compare it with.

The first place is in Matt. xiii. 39. "The harvest is *the end of the world*, and the reapers are the angels." Here the very same Greek words are used as in Matt. xxviii. 20. It would be a waste of time to show that the sense must here be the final consummation of all things. The next passage is in chap. xiii. 40, translated, "So shall it be *in the end of this world*." The only difference here in the original consists in the addition of the word "this." Here again the context, stating the doom of the wicked and the glory of the righteous, seems decisive of its meaning, and that it cannot refer to the close of any dispensation but that which ends all things. Chap. xiii. 49, "So shall it be *at the end of the world*." In this place also the context is decisive, that the time referred to is the end of all things. There have, it is true, been attempts made to refer these passages in the 13th of Matt. to the termination of the Jewish dispensation, but I may safely leave the evidence, for the sense I plead for, to the judgment of the reader, without further enlargement.

The next passage is in Matt. xxiv. 3, where the disciples ask our Lord, a little before his death, when he had foretold the destruction of the *temple*, "When shall these things be, and what shall be the sign of thy coming, and of *the end of the world*?" The question here to be decided is, What did the disciples mean by "the end of the world?" They could not mean the end of the Jewish dispensation, for they had then no idea that it would end before the end of the world: they must have meant the end of all things. Our Lord's reply seems to take in both the period of the temple's destruction and of his coming to judgment. But the point to be ascertained is not so much what Christ *took occasion*, from the inquiries of the disciples, to say to them, as, what did *they* mean by their questions? It has been thought that the disciples, being as yet under the powerful influence of Jewish feelings, supposed that if the sacred temple were destroyed, the end of all things must follow. If such were their feelings, then the phrase here is a further proof of the sense contended for. This is the view which, according to Dr. Smith, both Calvin and Rosenmüller take of the passage. I would just add, that some further support of the common interpretation might probably be obtained from investigating Jewish phraseology. The Greek word *αἰών* is rendered in the Syriac version by the Hebrew *עולם* Syriacised, which often means *eternal*, and which is used by Jewish writers for *world*; thus, *the ways of the world*; *עולם מיתר*; *worldly affairs*, *עולם מיתר*.

We now come to the place under examination. In three places we find the phrase evidently used to mean "the end of all things." In the fourth, it seems to me the disciples could mean nothing else, and

if there are not overwhelming reasons for abandoning this sense in Matt. xxvii. 20, arising from the context, we must, by every rule of sound criticism, adopt it here.

I come, then, now to inquire, what reasons can be adduced for not giving the phrase, *οὐρανοῦ τοῦ αὐτοῦ*, the same meaning, in our Lord's last use of it, before his return to glory, as in his use of it on previous occasions.

Several objections which have been stated, go upon the supposition, that if our Lord meant to say, "Lo, I am with *you* alway to the end of the world," the pronoun *you* must mean the eleven apostles only. Yet I think a little reflection will convince every calm inquirer that the word "*you*" could not possibly mean those only who heard our Lord speak, whom Matthew expressly calls 'Οι ἐνέδεκα, the eleven. Will an objector seriously maintain that this promise, whatever it means, did not include Matthias, afterwards joined to the eleven, and Paul and others, to whom the promise most certainly was as fully, if not more fully accomplished, than to the eleven themselves. Facts compel us to admit, that the term *you* must mean you here present, and some others like-minded with you, whether here present or not, and I would add, all that are like-minded, whether then alive, or to live in future ages.

It is further objected, that if this promise has the extended meaning for which I plead, then those to whom it is fulfilled must work miracles. But this goes on the supposition, that the presence promised by Christ consisted chiefly, if not solely, in giving power to work miracles. To work miracles, however, is, in Paul's view, (1 Cor. xiii. 2,) a small thing compared with the graces of the Holy Spirit, and I think it must be conceded that missionaries, ministers, and private Christians find it a far greater favour to have Christ with them, sympathizing in their sorrows, and making his strength perfect in their weakness, than if they had power to remove mountains.

Much might be deduced from the *occasion* and the *object* of this great promise: but I must not enlarge.

I have written the preceding remarks in a very hasty manner, amidst numerous engagements. I had hoped, as suggested in my former letter, that others would have fully examined what I can only hastily run over. If not satisfactory, there are those well able to supply my lack of service.

Again acknowledging the candour of the objector, and thanking my helper, D. E. F., praying for a very enlarged and eminent fulfilment of Christ's promise in the sense for which I plead, to both my opponent and my assistant, and to all the ministers and churches of Christ, of every name, who love him in sincerity,

I am, yours, &c.

T. K.

ON WEEKLY CONTRIBUTIONS FOR HOME MISSIONS.

(To the Editor.)

DEAR SIR,—Permit me, as a warm supporter and active friend of the Congregational Union from its commencement, to express the high gratification which I felt in attending the Assembly held at Birmingham in October. From the first, I regarded Home Evangelization as the chief purpose for which a union of the Congregational churches in England was most desirable, and I have often felt disposed to regret the postponement of any practical attempt to carry into effect this primary object. The delay, however, may have been proper to allow time for the Union to acquire some degree of firmness and consolidation. The meeting at Birmingham was a most auspicious omen of success in this new department of labour, in which I trust the whole denomination is about to engage with a zeal, energy, and vigour proportioned to its immense and paramount importance.

Not only was "the pressing necessity for greatly increased exertions for the spread of the gospel in destitute localities" affirmed—not only was the vigorous prosecution of this work as "an especial duty devolving on Congregational churches" distinctly recognized—the imperative demand now made upon the Independent churches of this country, to "unite in Home Missionary efforts," was also expressly laid down as the basis of the entire plan.

My object in addressing this communication to you, is to direct attention to the important subject—Funds.

A very large amount will be required for carrying on this work, and unless some *new* method be devised and adopted for raising the needful supply, I am apprehensive that evangelizing operations cannot be conducted on a scale nearly commensurate with the extent and magnitude of the existing urgent demand. The late assembly declared their deliberate judgment that "the primary and especial appeal for pecuniary contributions should be made to *churches*;" and my honoured friend, Rev. J. A. James, in a speech reported in your November number, (p. 758) after expressing his high approbation of this feature of the plan, whereby the support of the new Home Mission will be "put upon the judgment and conscience of the *churches*," recommended penny a week contributions. I entirely agree with Mr. James, that this involves the true principle, but I beg leave to offer my humble opinion against any *fixed* amount, either as a maximum or minimum. Let every member of a church, who is not absolutely poor, be requested to contribute a weekly sum, whether larger or smaller. Our motto should be, "*every one* (*rus*) according to his ability," Acts xi. 29. We are perhaps too apt to be looking on such occasions to the rich, as if *they* were to do all. No doubt they are bound to set an example, and to contribute largely and liberally; but let us not despise the poor and their offerings. Let "*every one* whose heart stirreth him up to offer willingly," (Exod. xxxv. 21—29,) be invited to contribute, "according as he purposeth in his heart," (2 Cor. ix. 7,) remembering that "if there be first a willing mind, it is accepted according to what

any one hath, and not according to what he hath not." (2 Cor. viii. 12.) Surely it is the duty of *every* disciple of Christ, who is not in circumstances of utter destitution, to render aid to the spread of the gospel, *at home* as well as abroad. That the duty of contributing a portion of "this world's good" for the temporal and spiritual welfare of others, is not confined to those who possess wealth, appears from Acts xx. 33—35; 2 Cor. viii. 1—4; Ephes. iv. 28. The scriptural *precedent* (whether obligatory or not) for presenting these weekly contributions on the Lord's day, has been generally, I believe, deduced from 1 Cor. xvi. 2. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

I am, dear Sir,

Your's respectfully,

JOSHUA WILSON.

Highbury Place, December 17th, 1839.

THE TEMPERANCE QUESTION.

INTEMPERANCE, it must be admitted, is an evil which has reached an alarming height, and, as was inevitable, has been attended by the most melancholy consequences, throughout the length and breadth of this land. Nor will it be denied that the gravest consideration of every friend of happiness and good order, and especially of every enlightened Christian, is demanded as to the plans to be adopted, and the expedients to be employed to stay the progress of this fearful enormity, and to avert the catastrophe which it manifestly threatens. It is impossible, indeed, to reflect for a moment on the debasing and ruinous tendency of habits of intemperance—on the present wretchedness and future misery to which they expose their unhappy victims, without recognising it to be one of the special provinces of Christian philanthropy to endeavour to repress such habits, and to shield the population of this and every other country from their dominion. And hence it must be gratifying to every one, whom ignorance or selfishness has not rendered insensible to the claims of benevolence and the precepts of Christianity, to perceive that amid the numerous and varied questions of humanity, morals and religion, which are pressed on the attention of the British public, that of intemperance has not been overlooked—that in some instances the abandoned have been reclaimed, and that impressions have been produced among all sorts and conditions of the people, which cannot fail to issue in the happiest consequences. The extinction or abatement of any form of immorality and crime, and especially of intemperance, which not only enfeebles the body, but blasts and ruins the soul, must unquestionably awake the interest and kindle the gratitude of every one who professes to be a friend of man and a servant of God.

But whilst it cannot be doubted that good has been effected by the societies which have been organized, and the efforts which are so

extensively made, to arrest the progress of intemperance, it is much to be feared that the grounds on which the question has been generally advocated, the tone of crimination and uncharitableness often adopted by its friends, and the rash dereliction of christian obedience of which some have been guilty in order to attest their zeal, have tended not only to offend prejudices but to alarm principles—have provoked the direct opposition of the interested and self-indulgent, and have forbidden the active encouragement of multitudes among the best friends of temperance and sobriety. It is manifest, indeed, that, in too many instances the advocates of total abstinence, in the intensity of their zeal and eagerness to effect the speedy and triumphant extinction of a deep-seated and gigantic evil, have forgotten that vehemence and special pleading cannot achieve what belongs to the province of argument—that every combatant in a moral struggle should be distinguished by the *fortiter in re* and the *suaviter in modo*—and that attachment to any cause amounts to positive criminality, when it leads to the neglect or infringement of known and recognised duty.

This may appear harsh, but, nevertheless, observation cannot fail to beget and mature in the mind of every dispassionate enquirer convictions of its truth. For, total abstinence has hitherto been defended and enforced by arguments drawn from the noxious character of alcohol, and from trivial questions in Greek and Hebrew philology rather than on moral grounds—those, who have refused to sign the pledge, have not unfrequently had their motives impeached and their honesty libelled—and, in not a few instances, the claims of prayer-meetings, Sunday-schools, and even of the sacrament of the Lord's supper, have been deemed less binding than those of Temperance Societies. Now surely, to say the least of all this, it must be acknowledged that to contend for any question chiefly on grounds which are subordinate rather than paramount, assumes an aspect of special pleading, and consequently of weakness—that to suspect the honesty and misjudge the motives of others will inevitably beget distrust, suspicion, and dislike, on the part of those who are thus unjustly dealt with—and that to postpone the claims of any distinctly defined and recognised duty, to those of any other, is almost sure to blunt the sense of obligation, and eventually to produce an incapacity to distinguish right from wrong, or good from evil. If, then, the friends of total abstinence would give birth to general confidence in the righteousness of their cause, and if they would not foster a false and ignorant zeal, which must speedily consume itself, and, perhaps, may provoke to fresh and aggravated forms of intemperance, let them principally, if not exclusively, dwell on the moral elements of the question, let them cease to impeach the motives of their neighbours, and let them beware of seeming to make the ordinances of the gospel and the duties of religion, merely supplementary to the claims and engagements which arise out of the cause of temperance. It must, indeed, be obvious to themselves, that when injudicious means, or rash and violent expedients are adopted, the end which they contemplate, however desirable and praiseworthy, must be defeated, or, at all events, must be indefinitely delayed, simply because general

opinion becomes enlisted against them, either as self-conceited mountebanks, or as officious censors and public aggressors. If they would study, and endeavour to reduce to practice the beautiful philosophy contained in the fable of the sun and the wind, it cannot be doubted that fresh accessions would be duly made to their numbers, and that their cause would be crowned with triumphs to which it has hitherto been a stranger, and to which it must for ever remain such, until its friends are distinguished by more of that charity which "thinketh no evil," and less of that zeal which is destitute of knowledge, than has hitherto fallen to the lot of not a few who have gathered around the standard of total abstinence.

These brief remarks are made, not in the spirit of hostility, but in that of regret, at finding a cause, which has undoubtedly originated in benevolence, and is destined hereafter to expand into something commanding and efficient, crippled and encumbered by the ignorance, rashness, and extravagance of many who profess to be its friends. Nor will they have been made in vain, should they, in the remotest degree, lead to the exercise of more of the wisdom of the serpent combined with the harmlessness of the dove, on the part of the friends of temperance, and thus tend to give stability to the plans, and secure certain, if not rapid, success to the operations of a Society whose great principles are evidently in accordance with the genius and design of the gospel.

C.

DR. PAYNE ON THE NEGLECT OF OUR DENOMINATIONAL PRINCIPLES.

(To the Editor.)

I OBSERVED in your last Magazine, in a letter from one of your correspondents, a sentence, at p. 804, which astonished and grieved me not a little. "Dr. Payne's proposal," says the writer of that letter, "for a new Magazine, should never be listened to for a moment, while yours is capable of such ready adaptation to all that is required." I scarcely need say to you, that no proposal of the kind was ever made by me; and, I may add, none such was ever thought of by me. I heartily join with E. D. L. in the mortification he expresses, that so many of our pastors who ought to encourage the Magazine, personally and officially, do not. It is, in my opinion, well deserving of the general support of our denomination; and, if it be not extensively supported, (of the exact state of the case I am ignorant,) the blame rests on us, not on the Magazine. My convictions deepen every day, that we have not been faithful to our denominational principles, or rather, to the word of truth on the authority of which we profess to hold them; and that, on this account, we enjoy less of the approbation and blessing of our Divine Master than would otherwise have been the case. We do not yield full obedience to Christ by preaching the gospel merely. He commands us, in addition to this, to teach the "all things" which he has commanded. I cannot deem any man faithful to Christ, who allows

his p
had
the g
to be
muc
Y
adv
abil
on
and
fide
char
corre
my
spon
him

Dr.
main
Unit
their
from
by se
as on
Mag
princ
the p
attack
a lo
from
rema
seem
mag
such
cour
throu
influ
advoc

his people to remain ignorant of our denominational principles. He had better, indeed, let them continue ignorant of these than of the gospel; but fidelity to his Lord requires that he call their attention to both. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

Your Magazine, Sir, has been a steady, an able, and enlightened advocate of Congregational principles. I honour the consistency, ability, and piety with which it has been conducted. I would cheer on your contributors to proceed in their course, mingling courtesy and christian kindness to all who differ from us, with unflinching fidelity to our principles; and I feel as if I had suffered wrong by the charge of hostility to the Congregational Magazine which your correspondent has fixed upon me. I beg, in conclusion, to express my hope that the utterly groundless mistake into which your correspondent has fallen in this instance, will prove a lesson of caution to him in future.

I am, dear Sir, ever yours,

Exeter, Dec. 16, 1839.

GEO. PAYNE.

The Editor is gratified by the unsolicited and disinterested testimony of Dr. Payne to the ability and temper of this journal. For the former he is mainly indebted to a numerous body of correspondents in various parts of the United Kingdom, who greatly encourage him amidst many onerous duties, by their generous and effective assistance. He has learned the value of the latter from the conduct of opponents. The bitter and uncharitable spirit manifested by some contemporary editors, professing evangelical opinions, has been to him at once afflictive and admonitory, and he sincerely desires that the pages of this Magazine may never be disfigured by papers that are either unfaithful to our principles or uncourteous to our opponents. The Editor thinks he can explain the passage which has called forth Dr. Payne's warm and decided expressions of attachment to our journal. Dr. P. sent to the brethren assembled at Birmingham a long and valuable letter on the subject of Home Missions, which was read from the chair by Dr. Raffles. In that communication there was some passing remark about a periodical for home missionary intelligence. This, it would seem, our correspondent E. D. L. understood to be the virtual proposal of a new magazine. The Editor is happy to publish Dr. Payne's entire disclaimer of such a thought; for assuredly the zeal for united effort and fraternal intercourse, based on denominational principles, which is so happily spreading through the Congregational churches, has been not a little increased by the influence of this journal, and it would not be generous to abandon the successful advocate of great principles in the moment of their triumph.

NEW YEAR'S MORNING.

AND now, Almighty Father, hear
 Our early morning vow,
 To serve thee through the coming year;
 In Christ, accept us now.
 O take this mind, and take this heart;
 Take, Lord, this body too:
 Thy Spirit's pow'r and grace impart,
 Anoint us all anew.
 Each moment, as it flies, each day
 To thee, Great God, we'll give,
 Then tho' this frame may waste away,
 We should with Jesus live.

T.

THE TRUE SHEPHERD.

PSALM XXIII.

JEHOVAH is my Shepherd ;
 No want will me betide ;
 In pastures green I rest serene,
 Where gentle waters glide.
 He will restore my spirit,
 My erring soul reclaim,
 To walk his ways with thankful praise,
 And magnify his name.
 Though passing death's dark valley
 I will not be afraid ;
 The sight of Thee will comfort me,
 Thy rod and staff will aid.
 My table Thou art spreading,
 In presence of my foes ;
 Thy oil is shed, to cheer my head ;
 My joyful cup o'erflows.
 Thy goodness and Thy mercy
 Attend me while I roam ;
 And Thy abode, my gracious God,
 Shall ever be my home.

GOD OUR REFUGE.

PSALM XLVI.

God is our refuge near,
 In trouble's darkest day ;
 Therefore we will not fear,
 Though earth itself give way ;
 Though mountains from their base be torn,
 And into deepest billows borne.
 The river gently flows,
 O city of our God !
 No troubling tempest blows
 Within thy blest abode ;
 God in thy midst his people shields,
 The Lord their timely succour yields.
 In vain the nations rise,
 In vain the world conspires ;
 He thunders from the skies ;
 Affrighted earth retires !
 The Lord of Hosts will us defend,
 The God of Jacob refuge lend.
 Come, and his works survey
 Of desolation wide !
 He breaks the spoiler's sway,
 And bids the storm subside.
 The bow, the spear, He scatters far,
 And burns with fire the warrior's car.
 Be still, ye distant lands,
 And know that He is God !
 The nations He commands,
 The world shall own his rod.
 The Lord of Hosts will us befriend,
 The God of Jacob blessings send.

Workington.

J. M'GAA.

REVIEW.

Jethro; a System of Lay Agency in connexion with Congregational Churches, for the Diffusion of the Gospel among our Home Population. 8vo. pp. 390. Jackson and Walford. 1839.

Our Country; or the Spiritual Destitution of England considered; and how far it can be supplied through Lay Agency, especially as employed by Congregational Churches. By James Matheson, D.D. 8vo. pp. 200. Jackson and Walford. 1839.

THESE works are the "Prize Essays" recently published, in consequence of an adjudication undertaken at the special request and appointment of the Committee of the "Congregational Union of England and Wales." Before we advert to these valuable and highly-important publications, we gladly avail ourselves of this opportunity of making some observations on the constitution and present position of the "Union" itself, and on its laudable, legitimate attention to some of those great objects which the essays before us were designed, by their respective authors, to bring before the attention of the churches.

With the history and proceedings of the Congregational Union, we may presume that our readers are well acquainted. Both are before the world in its reports and official documents; and without pretending to the gift of vaticination, we venture to predict, that if its principles and general results, are faithfully and impartially examined, its claims on the support of the churches will be increasingly recognised and confirmed. Practical difficulties will vanish before progressive movements; and ideal objections, which under chilling and condensing influences have produced mists and shadows, will evaporate, and in an atmosphere of genial elements, there will be kindness, confidence, and co-operation.

We are quite aware that some regarded the formation of the Union with distrust and apprehension. There were several previous attempts to establish a general communion of our churches. These failed; but not because any antecedent principles in our ecclesiastical system rendered it either inconsistent or impracticable that there should be a Union; for to suppose this would involve the condemnation of the system itself, and at once prove it to be unscriptural. But by introducing plans of minute and complicated machinery, and not leaving future and specific details to the development of time and circumstances, too much was aimed at, and all was lost. Besides, there did not exist, at that period, the numerous local Associations, and County Unions which have been since established in various parts of the kingdom, and which have produced such beneficial and extended results. By these arrangements, the principle of union had been tried; and it was not found a Utopian speculation. Whatever difficulties, either on the ground of theory or practice,

had been conceived to exist in the formation of provincial Unions, had been effectually dissipated; and some who had been most scrupulous in their fears and misgivings, were compelled to give in their adhesion to their brethren, and cordially to unite in the general movements. No synodical power had invaded the rights of the churches; nor had any spontaneous interference ever awakened jealousy or suspicion. The formation of churches; the erection of chapels; the multiplication of Sabbath-schools; the organized mechanism by which the great institutions of christian benevolence were supported; and above all, the palpable demonstrations of the Divine approval, in the conversion and salvation of men, had combined to produce the most beneficial re-action on the general state and prospects of the associated churches. If union is strength, for all the objects of the civil and social economy of our nature, we might justly expect that not only would each christian church, in its separate locality, illustrate this principle, but that a *combination of churches*, would be able to effect objects in which all were alike interested, much more readily, than by insulated operations. The distinct rights and internal jurisdiction of each church have nothing to apprehend from the promotion of such ends as are remote from the sphere of that jurisdiction; and tend to internal strength, by external combination; while the principles and sympathies necessarily elicited by union, must give increased efficiency to all christian movements.

This state of things was known to exist in some of the most populous and important districts of our kingdom, at the time when the Congregational Union was established. In Scotland the same principle had been productive of unspeakably beneficial results, both in relation to the churches themselves, and to all the vital interests of Christianity. At the same time, no Congregationalists in the empire were more rigidly jealous of all that might affect the integrity of their principles, and the independency of their churches. When, therefore, the friends of the General Union so constituted its basis, as to make it a "Union of Unions," they recognised principles which had been tried, and in the working of which, no results were contemplated beyond such as were actually aimed at in each distinct union; except as regarded a wider sphere of influence, and the increased advantage of more extended combination. Its friends felt that virtually the same objections which were brought against its constitution affected every local union; and that to be consistent they must abandon all fraternal combination, lest fellowship should grow into oligarchies, and churches become the victims of convention. They felt that these jealousies were both unworthy and unwarrantable; that if nothing good or great were attempted till the *possibility* of evil had vanished, nothing would ever be achieved; that the actual experience of Congregational associations had proved such jealousies to be ideal; that provisions, limitations, and securities existed in the constitution of the Union itself to prevent every reasonable cause of solicitude; and that the power which attaches to property would ever be under the ultimate controul of those from whom that property emanated, and to whom all parties would be necessarily responsible! On these grounds, they had reason to conclude, that whatever antecedent difficulties existed, the state of the country, the position of the churches, the necessity of aiding the weak

and unorganized districts by the strength of the more powerful associations, and the advantage of kind and fraternal intercourse, by which the whole body would be recognised, and its combined influence be brought to bear upon its own extension, as well as on the general interests of religion throughout our empire, were sufficient to justify the measures which were adopted to establish the "Congregational Union of England and Wales."

The proceedings of ten years are now on record. Thirty associations, we believe, are at present connected with the Union. In many instances, where the entire associations of districts are not connected, individual ministers and churches are incorporated. Its existence and its importance have been recognised in the kindly sympathies evinced by the representatives, not only of the Congregational Unions of Scotland and Ireland, but by the United Secession Churches of the Presbyterian order in Britain, and by delegates from the Congregational and Presbyterian Churches of the United States. In the same spirit of brotherly love, deputations from the Baptist Union have attended the Annual Assembly. In such holy fraternization no distinctive principle has been compromised, no denominational interest has been forgotten. And who, with a heart expanded by christian love, and a mind elevated by christian principle, has not, at such meetings, felt his attachment to the truth and the fellowship of the gospel more than ever established, and devoutly rejoiced in the conviction that honest preferences involved no sectarian exclusion, and that every practicable approach to the union of the christian brotherhood, was an advance in the position of the common cause of Christianity, and a preparation for its universal triumphs throughout the world ! If, from the meetings of the Union, only such results as these had been secured, we are persuaded that the utility has been palpable, both as matter of grateful recollection and prospective anticipation ; and we envy not the head or the heart of that man who could feel no sympathy with such associations !

We are not about to undertake a review of the proceedings or the publications of the Union ; but with fearlessness we appeal to all candid minds in the churches of our denomination, and ask them to point out any period in our history, since the first movements of the Congregationalists two centuries ago, in which more had been effected to give coherence, expansion, and efficiency to united and organised efforts for the advancement of our body, than during the last ten years. Already we know more of each other, and more of the body of our brethren. We are beginning to feel, in churches and in local unions, a more salutary interest in the prosperity of the whole denomination. By letters and official communications, correspondence elicits mutual sympathies, secures kind reciprocity, and prepares for those personal delegations which have contributed so largely to the interest and usefulness of the annual meetings. It has been our privilege to hear most encouraging testimonies from ministers and members of our churches in various parts of the kingdom, respecting the grateful recollection which they cherish concerning such meetings. The annual "Reports," and especially the "Letters" to the churches, form already a body of documents full of fraternal exhortation

on the most vital points of Christianity, and of faithful monition on matters affecting the spirituality of our churches, which are not surpassed by any communications of the kind, that it ever happened to us to peruse, from any other body of Christians; and if they had been more extensively introduced to our churches, a far greater amount of good would have been realized. But the most substantial result hitherto secured by the Union, has been the formation of the *Colonial Missionary Society*. The churches are already beginning to perceive its value and its effectiveness; and if the "Union" had done nothing but originate and organize this Institution, it would have deserved to be held in grateful remembrance. These are the times to put to the test the worth of principles. If our ecclesiastical polity is of a scriptural character; if it admits of combination for extensive usefulness, and contains in it all the elements of benevolent aggression on the ignorance, depravity, and wretchedness of the world; if, without either sectarian intolerance or latitudinarian laxity, it is a system as well adapted to be conservative of truth and holiness as it is fitted to make inroad on the empire of darkness; and if it possesses a subserviency and an elasticity in its constitution, which fit it alike for a neighbourhood, a nation, or the world, thus rendering it the portable and the ready instrument, by the divine blessing, of all the varieties of christian agency, then the Congregational churches are bound to sustain their system, to arise to the elevation which its principles give them, and to concentrate their moral power on all the great objects of holy enterprise within their reach. This is incumbent upon them, not for the sake of any party or denominational purpose, but because they believe, that subserving that purpose is itself the most scriptural, and will be ultimately the most effective method of securing the higher end of the world's subjugation to the faith of Christ. If this be our conviction; if, without desiring the slightest interference with the existing machinery of any section or community of the universal church, but most prayerfully wishing them, with unfettered catholicism of spirit, "God speed," we nevertheless, do believe that our principles of christian fellowship are most accordant with the word of God; then let hem be avowed, defended, and acted upon! Let there be no evasion, no concealment, no manœuvring policy; let the world know what we are, and on what grounds we proceed. Let not every section of the church unfurl its banner and announce its standard, whether it be for home or foreign service; while we are proceeding under a profession of gratuitous neutrality which some suspect to be hollow; others represent as designing; for which we receive no thanks;—act as if we were afraid of our "proper names," are in some instances doing all the work, in most cases, paying all the money! If, in truth, we care little for the principle of that system, for which we make these efforts and sacrifices, would it not be worth while for such pseudo-catholicists to enquire why they should maintain them at all? Why not fall into the organized rank of such bodies as cherish no scruples, and renounce every thing which is *anonymous* and indefinite in their professions?

On these grounds we hope no pleas of policy or false liberality will ever induce the friends of the Colonial Missionary Society to en-

danger or dissolve its connexion with the Congregational Union. Whatever nominal patronage or pecuniary advantage it might gain by a separation, it would be at the sacrifice of its vital principles. Let its life-blood flow from a recognised connexion with our churches, and derive *its agents* and *its resources* from those who understand "the fellowship of the gospel," and are solicitous to maintain its purity. Let the local associations of ministers and churches of our order make the proceedings, interests, and claims of the Colonial Mission an important object of their attention; and let there be such a circulation of knowledge, influence, and sympathy throughout the various unions on all the movements of this mission, as shall cause the churches generally to feel that *provision by their combined efforts for their emigrant countrymen abroad, is just as much an object of their devout and practical consideration as the claims of any village or town population in their respective counties at home!*

If these reasonings have any force, our readers will perceive their obvious application to the *projected Home Mission* in connexion with the Congregational Union. Our *utilitarian* friends, who are ever anxious for tangible results, and have attached little value to sympathies and feelings, have often asked—what is the Union *doing?* It is now proposed, in good earnest, that something should be done at home; and we hope no friends of the Union, and no reflecting friends of Home Missions, will ever have reason to regret the recent proceedings of the general body. All are, as yet, preparatory to the final arrangements to be adopted at the next annual meeting. We are aware of some difficulties conceived to arise out of the existence and operation of the "Home Missionary Society." But with every disposition to appreciate highly its beneficial agency, and the excellence of our esteemed brethren who manage its concerns, we see no reason why the General Union should not proceed to its contemplated movements; and we doubt not, that if there be not an eventual identity on the part of the Home Missionary Society with the Union, on the ground of supposed constitutional difficulties, there *may be* such arrangements of mutual convenience as may ultimately lead to it, and in the meanwhile prevent actual collision, thus enabling the separate movements to go forward with harmony, efficiency, and success.

It is not, however, our business, in this place, to enquire into or to suggest what might be expedient in the present position of affairs. We feel deeply the conviction that the churches ought to be true to the maintenance and consolidation of their union, and that the increased power that must result from combination, will be the most effectual preparation for any ulterior efforts which may be contemplated either at home or abroad.

We have detained our readers much longer than we intended from the valuable publications before us; but their esteemed authors will not blame us, when we assure them, that we regard their own works as among the most beneficial results of the Union itself. We attribute the donation of the unknown individual, whose liberality has occasioned their production to the attention which has been excited at the meetings of the Union, to the wants and claims of our home population.

These have been often the subjects of earnest and powerful appeal; and it was felt, that as no enlarged and comprehensive system of Home Missions could be adopted, which did not embrace what is technically called "Lay Agency" as an essential element of the system, the entire question demanded minute and thorough investigation. No insignificant amount of good has already been secured in the fact, that various, powerful, and active minds have been stimulated to direct their attention to the subject; and though only two of the Essays, out of a considerable number, are before the public, the very discussion which must, to a greater or less extent, be elicited by a diversity of opinion as to their respective merits, will be highly salutary. The dormant energies of the churches need to be roused into action. Communities and individuals are not sufficiently awake to their powers and responsibilities. Every section of the church is under unrepealable and most solemn obligation to be "up and doing." Infidelity is rampant and putting on its most monstrous forms of hostility to the authority and purity of the gospel. Popery, in its *Roman character*, is becoming fearful by its aggression and its increase; and that same Popery, in its *Anglican type*, is preparing the way for the wide-spreading contagion of antichristian superstition through the inmost fibres and ramifications of the national church!

Formalism itself is becoming active in its efforts to stiffen and petrify its victims into the shapes and models of corrupt antiquity, and is calling on intolerance and bigotry to aid its plans in every thing opposed to the liberal and expansive character of Christianity. Amidst all these unwonted manifestations of false religion, indifference, intemperance, and irreligion are advancing with gigantic strides; and it becomes all the friends of the Bible and their country to be active and persevering in every possible form of useful exertion. Sabbath-schools, Christian Instruction Societies, City Missions, Village Itinerancies, and, above all, *churches themselves*, need to be revised, examined, and, if necessary, remodelled for effective and increased usefulness in all their various organizations; that every form of talent and energy may be employed in healthy operation, under the direction of wise and holy principles, and rendered subservient to the two great ends of all church fellowship—the edification of the body of Christ, and the conversion and salvation of the world!

These are the ends of those respective plans which the authors of "JETHRO" and "OUR COUNTRY" have laid before us, on the subject of lay agency. The larger work of "JETHRO" is the result of no ordinary amount of thought and observation, brought to bear most effectively on the state of the church and the claims of the world. It embraces a wide and varied scope of remark and illustration. The author is a man of fearless and thoroughly independent mind. He has no time for apologies and "smooth things." The evil, in all its magnitude, is before him. He sees it; he feels it; he makes it visible and palpable to others; and, to his discerning mind, the remedy is at hand, and the means of applying it are accessible. Having pourtrayed the sad and mournful state of our country, in its rural districts, and in its large towns and cities, and pointed out the scenes of ignorance, wretchedness, and degradation which they exhi-

bit,
var-
ever-
he
what-
par-
Con-
effic-
of
age-
ever-
and-
per-
prac-
and-
ran-
sel-
det-
to
and-
ma-
fee-
of
of
to
sal-
ost-
be-
all-
wi-
the-
ca-
ap-
sty-
cl-
or-
ex-
pa-
th-
hi-
le-
an-
ab-
sk-
at-
on-
w-

bit, he proceeds to examine and report concerning the efforts of the various sections of the christian church in this country, to meet the ever-accumulating necessities of the population. In this rapid sketch, he does ample justice to all denominations of evangelical Christians, whatever the varieties of their religious polity; and he avails himself of every valuable principle and beneficial arrangement, by whatever party adopted, which he thinks applicable to the position of the Congregational churches, and adapted to their improvement and efficiency. While on scriptural principles he upholds the just claims of the pastoral office, he recommends every practicable species of agency, both in visits, prayer-meetings, stations for preaching, and every other mode of operation by which truth may be disseminated and the interests of vital religion may be extended and rendered permanent. We are not prepared to admit that all his plans are practicable, except in some very rare instances, where physical energy and mental acquisition are combined with an indomitable perseverance, and a power of skilful and wise superintendence, such as are seldom exhibited in one individual. There is also a minuteness of detail in the minor arrangements which may appear so complicated as to produce the depressing feeling of hopelessness and impracticability, and thus discourage vigorous attempts at reformation. But, whatever may have been our impressions of these parts of "Jethro's" plan, we feel that he has rendered immense and invaluable service to the cause of true religion. If he has somewhat *underrated* the actual amount of what is done, and, perhaps unintentionally, given undue advantage to those who are disposed to depreciate our efforts, he has supplied a salutary stimulus to enquiry, urged most affecting motives to humiliation, and presented the necessary antidote to self-complacency and ostentation. He reasons urgently on the principle that *nothing should be considered as done, while any thing remains to be done*. Like all powerful and spirit-stirring minds, he comes into such close contact with the consciences and feelings of those whom he addresses, that he will not suffer them to escape, and they must either fall back upon the denial of his well-established premises, or enter into petty and carping criticisms on some parts of his composition, in order to any approach either to indifference or self-satisfaction. Not that his style is ever vicious, or, on any general ground, exceptionable. It is clear, forcible, and impressive. There is no mawkish sentimentalism, or gorgeous oratorical flourishes. It is evident, as might have been expected, that the diction is occasionally loose and deficient in compactness; that there are sometimes marks of haste; and that, from the circumstance of the *limited* period of time for the production of his work, there is not that uniform *completion* which is the result of leisure and calm revision. But these are the merest spots imaginable, and affect not the general excellence of the work, which is most abundant in accurate information, discriminating reasonings, vivid sketches of character, faithful monitions, and warm-hearted, and at times, most impressive appeals to the churches and pastors of our land, such as must be felt in the inmost consciences of those who will do themselves and the author justice by the impartial study of the volume. We rose from the attentive perusal of the work, under a deep

impression of the scriptural value of our *distinctive* principles, both in matters of faith and order : we felt the importance and necessity of union within each church, and amongst the churches in each district and throughout the country at large; and our conviction of the connexion between the holy activity of the church, and the true elevation of our country, with the ultimate conversion of the world to the Redeemer, was never more intensely devout and influential, than when we closed the interesting volume before us.

We have occupied so large a portion of our pages with these observations, that we must reserve to our next number some extracts from the opinions and advices of "JETHRO," which are illustrative of his principles and his plans. At the same time we intend to direct the attention of our readers to similar extracts from the second of the essays before us, by our much esteemed friend *Dr. Matheson*, in which will be found what will amply repay the faithful attention of our readers ; and which is characterized by a tone of fervent piety, good sense, and judicious suggestions on all the important and practical topics of his valuable essay. Both productions are honourable to their authors, have rendered great service to the churches ; and well deserve the grateful and honourable acknowledgments of all who can sympathize with the prayer of the Psalmist:—" Peace be within thy walls, O Zion ! and prosperity within thy palaces: for my brethren and companions' sakes, I will now say, peace be within thee ! BECAUSE OF THE HOUSE OF THE LORD THY GOD, I WILL SEEK THY GOOD!"

The Iniquities of the Opium Trade with China: being a Development of the main Causes which exclude the Merchants of Great Britain from the Advantages of an unrestricted Commercial Intercourse with that vast Empire. By the Rev. A. S. Thelwall, M. A. 12mo. London : Allen and Co.

Opium Crisis: a Letter addressed to Charles Elliott, Esq. Chief Superintendent of the British Trade with China. By an American Merchant resident at Canton. 8vo. London.

IT is a singular feature in the history of commercial policy, that Great Britain and China should have had extensive traffic for so long a period, without approximating, in the slightest degree, to a mutual understanding. The rapid movements which characterize states and kingdoms, once fairly embarked in commercial competition, in political negotiation, or in deadly warfare, usually soon bring matters to a crisis, the result of which, to the one party, is defeat and disgrace, to the other, augmented territory and wealth, or to both mutual confidence and reciprocal intercourse. This, however, has not been the case with the English and the Chinese ; nor, if we may judge from the present aspect of their affairs, is a satisfactory adjustment of their mutual claims likely to take place soon. Distance, position, and national prejudices have alike operated to produce the counteracting influences each country has so long opposed to the prosperity of the other. And hence, while thrones and sceptres have been disposed of in other parts of the world by the sword of England, and millions have been brought

under her sway, who, a few years previously, were unaware of her existence, not only has no triumphant progress been made in the celestial territory, but hardly a foot of ground on which her sons may plant the soles of their feet, has been ceded to England in consideration of her millions of gold and silver annually paid in exchange for merchandize. Whence is it that, in other parts of the world, a knowledge of the British character, notwithstanding numerous instances of oppression, has procured it homage, and been the means of extending the national dominion, while in China, more deeply-rooted aversion seems to be the exact consequence of increasing acquaintance? It is true, that obstacles to free and confidential intercourse have arisen from the nature of the Chinese Government, whose conduct has rendered the commerce at Canton no easy task, either to native or foreign residents. Moreover, Chinese rapacity, selfishness, and falsehood, would account for serious misunderstandings, were there no other reason; but when, in addition to these circumstances, we consider the nature and extent of the contraband traffic in which our countrymen have, for a series of years, been engaged, we need not wonder at the jealousy with which the regular trade has been conducted.

The titles of the publications at the head of this article will sufficiently explain its nature. Our present object, having stated the facts of the case, is to inculcate sentiments proper to the opium crisis. Our readers may not be aware that there are extensive territories in the upper provinces of Bengal, under the dominion of the East India Company, appropriated to the cultivation of the poppy, whence immense quantities of opium are annually prepared and exported to Canton; and that, though opium possesses the power of alleviating physical evils, under the direction of skilful advice, its tendencies are of a most deleterious nature, when used as habit and depraved taste dictate. To cultivate so much of it in British India as to supply the wants of afflicted humanity, is in the highest degree gratifying to British benevolence; but when it is considered in how small portions the drug is administered professionally, and what powerful effects sometimes follow the most careful preparation of it, a knowledge of the immense quantity consumed yearly in China must awaken intense anxiety in every humane heart to ascertain its moral and physical results. It is evidently not used for medical purposes, but as an article of luxury, most demoralizing in its effects, in the diffusion of which Great Britain is deeply and criminally implicated.

Previous to the year 1796 opium was admitted into China under a small duty imposed by the Chinese Government, who sanctioned its introduction for the purpose of yielding some revenue, either ignorant or regardless of its baneful consequences. Since that period it has been carried on chiefly by the British with increasing vigour and activity, in defiance of the Chinese Government; and has now become so extended, that while the quantity manufactured by the East India Company in Bahar and Benares, during the first twenty-four years of Chinese interdiction, 1800 to 1824, fluctuated between 3,000 and 5,000 chests annually, it rose rapidly in 1833 to 10,600 chests; and in 1837 to nearly 17,000; besides a still greater proportionate increase in

Malma, the produce of which, by the free cultivators of that province, in 1821, being 1,600 chests, and in 1837, upwards of 20,000 chests. The entire revenue accruing to the East India Company that year from opium exceeded £1,200,000 sterling; and, as might be expected, an article yielding such pecuniary resources, how prejudicial soever its influence on humanity and morals, proved an irresistible temptation to extend its culture in every possible direction; whence we have the appalling and humiliating fact of a christian people, to whom its properties are well-known, eagerly disseminating an active moral and physical poison amongst millions of the human family, for the alone sake of *gain*;—the accursed lust of filthy lucre outweighing every consideration of religion and benevolence.

The object of Mr. Thelwall is to detail the enormous evils inflicted on the Chinese by the opium traders, and to arouse the people of England to a sense of their obligations utterly to extinguish this nefarious traffic. His treatise is divided into two parts;—part the first stating the facts of the case; part the second enforcing the practical appeals which they suggest.

In the correctness of the worthy author's statements, which are derived principally from eye-witnesses, we cordially acquiesce; while the spirit in which he urges his subject on the “immediate attention of the British legislature, on the mercantile and manufacturing classes, but most of all on British Christians” is eminently the spirit of true benevolence; which ought to characterize all our intercourse with Pagans, if we would conciliate their friendship, and abate their prejudices.

Without entering minutely into the merits of this work, which is well adapted to promote its benevolent design, it will be our endeavour, with the valuable assistance of Mr. King, briefly to trace the opium question in its various bearings—physical and mental—moral and religious—commercial and political.

From accounts of the regular sales of the East India Company it appears that the opium traffic has multiplied itself ten-fold—or that, in 1837, ten times the quantity, compared with that of 1821, was imported into China; and all this increase, be it remembered, of a deleterious drug, positively prohibited by the Chinese government, whose laws decree imprisonment, the wearing of the wooden collar, banishment, and even death, according to the circumstances of the offence, to any of its own subjects found guilty of smoking or vending opium. The effects on its victim who freely indulges in this vice are graphically described by a literary gentleman of *Keang-ning*, in the province of *Keang-soo*. Its ensnaring influence, he thinks, consists in preventing lassitude, and raising the animal spirits for a season to a degree of enthusiasm; whilst its *ultimate* tendency is—“to exhaust the animal spirits—impede the regular performance of business—waste flesh and blood—dissipate every kind of property—render the person ill-favoured—promote impurity—disclose secrets—violate the laws—attack the vitals—and destroy life.”* Illustrations, drawn from facts with which the writer pro-

* See Canton Register for June, 1838. Art. vii.

fesses personal acquaintance, are supplied under each particular. Further evidence of its destructive consequences appear from the circumstance of blind Chinese reciting papers in prose or verse by the way-side or in the streets of populous cities, vividly depicting the evil habit and its attendant miseries. Indeed, so notorious are the vices of the opium-smoker, and so fearfully certain his ruin, that the Chinese have drawings on rice-paper, which represent the different stages of his career, similar to Hogarth's *Rake's Progress*, beginning life in wealth and splendour with every prospect of lengthened happiness, and ending the short period to which he has reduced it, in infamy and wretchedness. It is difficult to exaggerate the evils of such a system. The haggard countenance, the wasted limbs, the ideotic eye, the emaciated frame, and tottering gait, sufficiently indicate its physical effects. It also ruins families; inasmuch as gambling is resorted to by its votaries for the purpose of retrieving their circumstances, and of averting a doom which it more certainly hastens; while the evil example of the head of the family, who ought to be a pattern of excellence to his wife and children, subverts the order and delicacy of the female department and introduces, in their stead, confusion and every evil work. And as the temptation to use this powerful stimulus is greater in a tropical than a temperate climate, so the habit once acquired is proportionately difficult to subdue. It is a vice whose progress multiplies its destructive energies in a fearful ratio to the means of resistance. Its victim soon becomes unsusceptible of moral feeling or intellectual cultivation; while his physical powers, exhibit in the prime of life, all the decrepitude of old age. Such is its seductive influence, that it rarely occurs to any one, not a special subject of divine grace, to be emancipated from its fearful bondage. His career is henceforth that of a body, on an inclined plane, whose increased momentum is ever more rapidly urging him to the impassable barrier. An habitual opium-smoker, from his vagrant propensities and vicious practices, may be known all over the East, equally with the confirmed drunkard in the West, if not with more painful forebodings of his remediless condition, and hopeless end.

In inquiring into the causes and extent of the evil, it is manifest England has criminally prostituted her national character and political influence at the shrine of unhallowed gain; whereby she has denuded herself of the moral power with which, from her commanding position among the nations of the earth, she ought to have been invested: so that when she comes to propose to China commercial treaties based on the principles of equity, as the sole terms of future intercourse, instead of receiving dignified respect, every proposal she makes will be met with a sarcastic allusion to her unprincipled acquisition of gain by means of the opium traffic, in despite of the most authoritative legal instruments arrayed in opposition, and the most affecting considerations of human woe.

But what, it will be asked, have the Chinese authorities done to arrest the progress of the evil? During forty years they have prohibited its introduction into their country under the severest penalties. Local officers have frequently memorialized the Emperor

on its demoralizing effects upon the people; its detriment to the wealth, industry, and general prosperity of the empire. In 1821 opium ships were expelled from Hwang-poo, and hence the dépôt of Lin-tin was formed. In 1836 Heu-nae-toze petitioned the Emperor in favour of admitting the drug under certain legalized duties; on the principle, that as its importation had increased, notwithstanding the strictest prohibition, the evil would be mitigated if placed under the controul of government, who might also make it a source of revenue. The Emperor's reply to this memorial neither sanctioned nor blamed the proposal, but simply referred it to the superior officers of the province; a month or two later, however, the Emperor despatched to Canton two other papers, in which the scheme was severely reprobated. From these conflicting sentiments,—receiving the documents in good faith—it would seem that the Imperial mind hesitated, between a consideration of the pecuniary benefits derivable from the traffic, and a sense of the miseries it inflicted on his subjects, before he took the final step; but when that step was taken, he acted with energy and decision; for his rescript was received at Canton in the same year, (1836,) commanding the expulsion of the principal opium-importers from China. *This imperial order, was, however, never executed.* Indeed it has all along been confidently asserted that officers of government, of the higher as well as lower grades, have been accessible to bribes; by means of which, after the communication between Lin-tin* and the city was interrupted in May, 1837, such was the success with which the trade was carried on, that the opium fleet amounted to twenty ships, and between thirty and forty smaller vessels; while boats, some time after edicts had been issued for their seizure, were so busily engaged at nights, that 3,000 chests of opium were delivered during the month of July, 1838. Now it is certainly difficult to suppose the local authorities unacquainted with these transactions, and still more difficult to believe that their connivance was obtained otherwise than by purchase. In December of that year, the question was again publicly agitated, and a native dealer in opium, Ho-ban-kin, who had subjected himself to the penalty of death, which the Governor declared was the result of the pernicious introduction of opium into Canton by depraved foreigners, was ordered to be led out to the ground adjoining the foreign residences, and there executed. This public execution, though prevented at that time by the remonstrance of the foreigners, eventually took place on the 27th February in the factory square. In March an Imperial Commissioner, a Kin-chae, invested with extraordinary powers, arrived at Canton; his name is Lin; he is the Governor of Hoo-kwang, and President of the war department, &c. "We heard but little of him," says Mr. King, "during the first week of his stay, except that his inquiries of the Hong merchants and others were close and searching, and that he often surprised them all by the variety and minuteness of his information. A story was current at this time, respecting the audience at which the Commissioner received his appointment, which

* The opium dépôt since 1821.

may be calling state of could be the vice. When probably state of Chines this life. The command to give pledges this ed person (the other King, braid declared had a practice within charge charge for the or me. Since government innocent to more injustice extreme well to in unwise ships, thirty, satis 10,000 Kin-decl sure reig and reas resi Gov mat

may perhaps be worth repeating. It was said that the Emperor, on calling to him his faithful servant Lin, told him of the flourishing state of the Empire, when he received it, and declared with tears, he could not meet his august father and grandfather after death, unless the vice of opium-smoking were eradicated."

Whether any such remark were made, which is by no means improbable, or whether the anecdote were only imaginary, it shows the state of moral feeling engendered by the use of opium, and the Chinese habit, at least in theory, of connecting the transactions of this life with those of a future state.

The first act of the imperial commissioner was to issue an edict, commanding foreign residents, on pain of his Majesty's displeasure, to give up all the opium within the Chinese sea to Government, and pledge themselves not to import any more. Non-compliance with this edict, it was declared, would be followed by stoppage of trade, personal restraint, and even severer penalties; while prompt obedience (the limit assigned was three days) would secure pardon and other imperial favours. "The second of these edicts," says Mr. King, "addressed the Hong merchants in a tone of bitter upbraiding. Their creation, their existence, as a monopoly, was declared to be for the prevention of illicit intercourse. How they had answered the end of their being was severely inferred from their practice, especially in giving regular bonds for the shipping coming within the Bogue, while perfectly aware that opium had been discharged from them at the outside dépôt. These and other grave charges were summed up with commands, making them responsible for the submission of the foreigners, and failing this, menacing one or more of their number with exemplary punishment."

Since the Hong merchants are made responsible to the Chinese government for the conduct of European traders, the fear of causing innocent persons to suffer, has doubtless operated on British minds to moderate that firmness which it would have been well, in resisting injustice and oppression, to have sometimes carried to a greater extent. This feeling seems to have prevailed at the present crisis, as well as others of a less honourable character; when reluctance to induce sanguinary measures towards the native merchants, and unwillingness to sacrifice all the valuable cargoes with which the ships were laden, a proposal was made to surrender a thousand and thirty-six chests of opium for the purpose of appeasing the Commissioner. Nothing short, however, of the entire quantity would satisfy his demands; and finally 20,283 chests, which cost about 10,000,000 dollars, all British property, were transferred to the Kin-chae by order of the British Superintendent; who, it is said, declared the British Government responsible for it. The state of *surveillance* under which the Chinese authorities had placed foreigners, surrounding their residences with a strong guard on land and water, not excepting that of Captain Elliot, was probably the reason why the Superintendent, destitute as he was of the means of resistance, recommended compliance with the orders of the Chinese Government. "Above the quantity actually surrendered it is estimated that there are 80,000 chests of the drug still in existence;

namely, a considerable portion of the produce of 1838, and the whole crop of 1839, now just gathered.”*

In summing up the questions and principles involved in the preceding statement, it cannot but be obvious, even to superficial observers, that very important consequences will result to British interests in China from the prompt and decisive measures adopted in suppressing the opium traffic. Two questions suggest themselves:—one with regard to the motives that have probably governed the Chinese; the other having respect to the steps which England may feel called upon to take at such a crisis of her commercial affairs. The facts of the case are these:—a pagan nation, without any distinct recognition of the Supreme Being, has publicly resisted the aggressions, and punished the illegalities of the first Christian people in Europe, who had entered its territory, contrary to express legislative enactments, and had disseminated a corrupt and poisonous luxury, destructive alike of health, morals, and intellect, for the sake of its own aggrandizement. This same pagan power alleges that its only object is to guard the virtue and preserve the lives of its subjects; and that its apparently harsh measures have proceeded, not from a desire to insult British honour, but to affect individual barbarians, who, though born beyond the pale of civilization, have human hearts susceptible of moral impression from the sight of exemplary punishment. In every point on which this question turns, it cannot be denied, that the Chinese have greatly the advantage; since they are certainly justified by the law of self-preservation, the rights of independent sovereignty, and the principles of public equity, in prohibiting the entrance, or staying the progress of a fearful moral pestilence; nay, that they have a perfect right to punish any infringement of their custom-house laws by a foreign power, whether the article, clandestinely introduced, possess noxious or sanative properties. That it is not a harmless but most injurious luxury by which Britons have tempted the subjects of China to violate her laws, is so much the worse for their moral character, but does not enter into the merits of the political question; so that even if the merchant could succeed in proving that opium is not deleterious, he would not thereby lessen his political, though he might alleviate his moral guilt. It is, however, proper to view the case in all its bearings, in order to arrive at the immediate cause of the recent movements in China. If, then, we consider how low is the estimate of human life—what sanguinary laws are in constant operation—that the population increases in an alarming degree compared with the means of its subsistence—that the numbers who may die in consequence of opium-smoking, admitting to its fullest extent the evil deprecated, must be comparatively small in a country of so many millions, thousands of whom are subjected to the axe of the executioner every year—we shall perhaps be justified in concluding that the alleged motive, in suppressing the opium trade, is not the real one; but that some powerful political reason has outweighed the considerations of humanity and tenderness on which the late pro-

* Opium Crisis, page 57.

ceedings have been made to depend. If we also take into account that all the opium imported into China was exchanged for bullion, —*wán yin*; or *sysee*, silver—that is, pure ore from the mines, or Spanish dollars* cut into small pieces and circulated by weight,—that the native mines are not very productive—that there is no other circulating medium than a copper coin of the value of one thousandth part of a dollar—that the Chinese are unacquainted with banking systems, and the principles on which money transactions are conducted by European merchants, may we not ask, whether the fear of so much bullion, yearly increasing in quantity, being abstracted from the native ore, would not with such a people be a sufficient motive for the steps already taken, especially as it is partially hinted at in their own accounts of their proceedings; while the destructive effects of the imported drug afford sufficient pretext for honourable grounds of moral reasoning with the offending powers—a species of diplomacy than which nothing is more common with the Chinese, whom none can excel in it, and which places imperial benevolence and national morality in a most favourable position before foreigners. It may appear harsh thus to judge, but on every question relating to the Chinese, it behoves us to decide, not from their professed reasons, but from their actual conduct. Their theory of moral sentiments is in many respects exceedingly beautiful, but withal destitute of solid principles to ensure permanency in practice; those who profess them are whitened sepulchres, garnished on the outside, but within full of moral pollution and hereditary corruption, which, on all occasions, they dexterously contrive to hide. Symmetry and harmony grace the social system and political institutions of China; whose principles must look well in theory, how lax soever may be their practice; so that sentiments appropriate to the different relations of life are rigidly enjoined on each member of a family, but not sustained in the details of its history; while legislative enactments, digested into an intelligible and rational code, premise advantages which the corruption of the executive often entirely neutralizes. An illustration of this fact is afforded by our present subject. For notwithstanding severe edicts, and numerous officers to carry them into effect, opium has entered the most southern point of China, and pervaded every part of the empire, extending even to the palace of Pekin, two thousand miles distant. Now could such an extensive infringement of the law have taken place for so many years, without the connivance of the local authorities? And if it could not, are we justified from their conduct in ascribing to the Chinese, candour, good faith, and pure motives, in their present proceedings? Are we not rather bound to separate the precious from the vile;—to applaud the object, and condemn the steps taken to effect it; because they have involved in indiscriminate punishment the innocent with the guilty;—the fair and honourable trader in lawful merchandise, with the agent of a nefarious traffic, not less impregnated with moral poison than obnoxious to legal cognizance. The Chinese, however,

* Called by the Chinese foreign devils' money.

have so far exceeded their reputation, that they have, by an expensive process, destroyed the confiscated opium which it was confidently expected they would have turned to some profitable account; and for this token of sincerity we cheerfully award them the meed of praise.

It now remains to ask what measures the British Government are prepared to pursue; and who is to sustain the pecuniary loss incurred in the surrender of the opium? The Lords of the Treasury have most promptly and justly declined to afford compensation. Indeed the only equitable mode, in our view, of adjusting that question, would be to restrict its settlement to the merchants who have for so many years participated the profits of the accursed thing:—let those who have tarried at home, and divided the spoil, and those who have been engaged in the enterprise abroad, mutually share in the reverses by which they are now overtaken; and not for a moment think, because their sin has at length found them out, of visiting the innocent with its punishment. The cultivators of opium in India, and its merchants in China, are certainly the only parties, on whom, with any semblance of justice, the recent losses can fall. It will require considerable diplomatic skill in the British Cabinet to adjust all the commercial interests involved in this question; since its final disposal will not only affect our own country, but several other countries of Europe as well as America. England must bear the brunt of the conflict with China; while her associates in trade, without participating the odium of her hostile position, will avail themselves of the privilege of censuring her policy, or reaping the fruits of it as circumstances dictate. Surely then, if England would conduct herself honourably and successfully through this perplexed affair, wisdom and energy in the domestic legislature, combined with mildness and firmness in the local executive—forbearing threatening where it is not intended to be executed, but never yielding a point once taken—having a just perception of the value attached by the Chinese to their public forms and ceremonies, and their entire disregard of truth, except as matter of expediency—ought to characterize the spirit and conduct of British negotiations with China; while there should be unanimity of purpose in all foreign residents to co-operate with the Chinese Government in utterly abolishing the opium traffic.

Political proceedings and commercial intercourse of nations, we know, have little to do, in their direct objects, with the propagation of scriptural truth; but *indirectly* and *instrumentally* they have ever ranked among the principal arrangements of Divine Providence for this holy purpose. To refer only to the history of our own country. India, sorely against the will of its invaders and conquerors, has, by British arms and deeds of valour, in the inscrutable operations of Jehovah, been made accessible throughout its length and breadth to the diffusion of his word and the labours of his ministers. How that world of souls which composes the Empire of China, her neighbouring islands, states, and kingdoms, tributary and independent, is to be pervaded with the principles, and imbued with the spirit of the Bible, it may not be in our power to foretell; but whenever freedom of inter-

course is obtained, much no doubt will be owing to our country in its political and mercantile character. Where ordinary means are sufficient, God employs them to diffuse the characteristics of his revealed will; and often richly blesses nations, whose inhabitants, though undesignedly, have circulated his truth among pagans; but, when such agencies degenerate into instruments of oppression or demoralization, a fearful reaction may be anticipated, and vengeance taken for the insulted majesty of God; whose ostensible worshippers degrade him in the eyes of pagans by individual and national delinquency, in comparison with which their own imperfect principles and conduct appear adorned with moral beauty and consummate benevolence.

In concluding our notice of this question, we must not lose sight of the peculiar interest with which it is regarded by the christian church. The events now transpiring in China, have not been without painful forebodings in times past on the part of Christians at home as well as statesmen and merchants abroad. It was foreseen by enlightened members of the British and American factories, sufficiently interested in the moral state of the Chinese, to examine the question dispassionately, not only that Christianity could never coalesce with such nefarious traffic, but that honourable commercial dealings, equally with christian truth, must yield to its potent influence, unless speedily abolished. Facts of an important nature, in a letter to James Cropper, Esq. of Liverpool, entitled, "No Opium, or Commerce and Christianity working together for good in China; by a Minister and a Layman," were brought before the christian public four years ago, which awakened attention to the evil, though in a less degree than might have been anticipated. We trust the additional evidence adduced in the works at the head of this article, especially by Mr. King, whose pamphlet we cordially recommend to be read in connection with Mr. Thelwall's volume, and the decided stand the Chinese Government has made, will not suffer the question to rest until the traffic is utterly disowned by the British Government, and abandoned by individual traders. At the position which it now occupies in the public mind, we shall most cordially rejoice, if, agreeably to our sanguine hopes, it ere long issues in "the furtherance of the Gospel." The opium abomination has long and grievously impeded Missionary operations on the continent of India, as well as in China, and among the numerous islands and settlements which crowd the Eastern seas or occupy their shores: let us hope that by its removal a way will soon be prepared, that the faithful servants of Christ may enter many hitherto untried scenes of labour among a population of overwhelming magnitude, addicted to the grossest superstitions and most appalling vices.

CRITICAL NOTICES.

British India in its relation to the Decline of Hindooism and the Progress of Christianity, &c. &c. By William Campbell, Missionary to India. London: Snow. 8vo. pp. 596.

WE feel much pleasure in introducing Mr. Campbell's admirable work on British India to the notice of our readers. We hope shortly to give a full review of its contents. In the mean time we earnestly recommend it to public attention, as embracing every topic of importance in relation to the Civil Condition, the Mythological Establishments, and Missionary Evangelization of the Hindoos, &c.

The work is evidently the result of much thought, observation, and labour on the part of the respected author:—it is written in a popular and animated style, and is calculated alike to instruct and to interest all classes of readers. We wish it much success.

An Appeal to the Young; occasioned by the sudden Death of a Sunday Scholar. Addressed especially to Senior Classes in Sabbath Schools. By Elizabeth Ritchie. pp. 66. London: Jackson and Walford.

THE late Mr. Hall has remarked—"it has been the approved practice of the most enlightened teachers of religion to watch for favourable occasions to impress the mind with the lessons of wisdom and piety; with a view to which they have been wont to advert to recent events of an interesting order, that, by striking in with a train of reflection already commenced, they might the more easily and forcibly insinuate the instruction it was their wish to convey." Adhering to this "approved practice," the amiable and gifted young writer—whose name in connection with an interesting and instructive volume we had recently the pleasure of introducing to our readers—has produced this admirable address and appeal to the young.

In her native village a painful dispensation recently occurred. A young female, who was a Sunday scholar, had gone out to take an evening walk, and having conversed with a pious friend on subjects connected with personal religion, was returning to her home, when suddenly she fell down in the street a lifeless corpse! This visitation must have produced a strong sensation, especially among the members of the class with whom the deceased had been accustomed to meet. Miss Ritchie wisely embraced the opportunity thus providentially afforded of directing the attention of *senior classes* in our Sunday schools to the momentous subjects of death, judgment, and eternity. We have long felt that this class of the rising youth of our country have strong claims on the sympathies, prayers, and labours of Christian Philanthropists, and we rejoice therefore in every christian effort for the promotion of their spiritual welfare. Admirably has the gifted writer accomplished the task she undertook. With all the ardour of christian affection, with all the emphasis of *sanctified importunity*, she entreats the young to remember how *short time is*—how *uncertain is the time of death*—how *important is an interest in Christ*—and how *valuable is Sabbath school instruction*. Each of these topics is illustrated and enforced by continual reference to the law and the testimony. We know few books of its class more fitted, under the blessing of God, to be useful to the young, and cordially do we recommend its extensive circulation—its diligent and prayerful perusal. Let Sunday school teachers place it in the hands of their senior scholars—and parents place it in the hands of their beloved children—and commend both the little work and those who read it, to the care and blessing of God.

A Letter to the Editor of the American Biblical Repository containing Remarks upon a Paper in that Work, by Professor Stuart, on Original Sin. By George Payne, LL.D. Exeter. 8vo. pp. 20. London: J. Dinnis.

This letter is an acute, and, in our judgment, a successful refutation of Professor Moses Stuart's theory of native depravity. This, it appears, he explains, for we have not his article before us, by two not very harmonious statements. In the first, he represents it as an increased degree of those susceptibilities of impression from objects of sinful excitement which were possessed by Adam; and, in the second, he represents it as a wrong predominant tendency in those susceptibilities. Dr. Payne discusses these in five or six remarks, the perusal of which has much interested us, and we can recommend the perusal of this pamphlet to our readers as an instructive exercise in controversial theology.

THE EDITOR'S TABLE.

Continental India. Travelling Sketches and Historical Recollections, illustrating the Antiquity, Religion, and Manners of the Hindoos, the Extent of the British Conquests, and Progress of Missionary Operations. By J. W. Massie, M.R.I.A. In 2 vols. London: Ward and Co. royal 8vo.

Christian Duties in the Various Relations of Life. By T. Lewis, Islington. London: Ward and Co. 12mo.

Exposition of the Epistle to the Romans. By Robt. Haldane, Esq. Vol. III. Chapters XI.—XVI. London: Hamilton, Adams, and Co. 12mo.

The Protestant Exiles of Zillerthal, their Persecutions and Expatriation from the Tyrol, on separating from the Romish Church, and embracing the Reformed Faith. Translated from the German of Dr. Rheinwald, of Berlin. London: Hatchard and Son, and Nisbet and Co. 12mo.

A Reply to the Lectures of Dr. Chalmers on the Establishment and Extension of National Churches. By Mark Butler. London: J. Paul, 18mo.

Faith, Hope, and Charity, abiding with the Church of Christ on Earth. Three Sermons, preached at Long Acre Episcopal Chapel, by Rev. P. Hall, M.A. Rector of Milston, Wilts, and Minister of Tavistock Chapel, Broad Court, Drury Lane. London: G. Norman, Maiden Lane. 12mo.

Popery Unveiled, in Six Lectures. London: Religious Tract Society. 1839: Bacchus. An Essay on Nature, Causes, Effects, and Cure of Intemperance. By Ralph Barnes Grindrod. London: J. Pasco, Bartholomew Close.

Voyages to and from the Cape of Good Hope. With an Account of a Journey into the Interior of South Africa. By Rev. J. Campbell. Intended for the Young. Religious Tract Society. 18mo.

A Letter to the Hon. and Rev. A. P. Perceval, B. C. L. Chaplain in Ordinary to the Queen. Occasioned by his recent Publication on what is commonly denominated Apostolical Succession. London: S. Cornish and Co. Newgate Street. 8vo.

The Day of Pentecost. A Sermon preached at Leeds, June 6, 1839, before the West Riding Auxiliary Missionary Society. By A. Reed, D.D. London: Ward and Co. 8vo.

The Revival of Religion. A Narrative of the State of Religion at Wycliffe Chapel, during the present Year, 1839. By A. Reed, D.D. London: Ward and Co. 8vo.

Old Humphrey's Addresses. London: Religious Tract Society. 18mo. The Shield of Dissent, or Dissent in its Bearings on Legislation. By Edward Swain. London: Snow, Paternoster Row. 18mo.

The New Year's Party. By Rev. T. W. Aveling: London: Ward and Co. 32mo.

History of the Hebrew Commonwealth. Translated from the German of John Jahn, D.D. by Calvin E. Stowe, A.M. of the Theological Seminary, Andover. London: Ward and Co. 8vo.

Popery in England, being the Substance of Five Lectures delivered in Little Prescot Street Meeting House, by the Rev. C. Stovel, on the injurious Effects of Popery in England. London: Ward and Co. 12mo.

Remarks on the Celibacy of the R. C. Clergy. By the Rev. ——, the P. P. of —— County of —— Ireland. Part I. London: Simpkin, Marshall, and Co. 18mo.

A Scripture Exposition in Questions and Answers from the Bible. For the use of Parents and Sunday-schools. By the Rev. Ben. Beddome, M.A. of Bourton-on-the-Water. Originally published in 1752, in Two Parts. London: W. Ball. 32mo.

Faith, a Poem, in Two Parts. John W. Parker, West Strand. 8vo.

Truth not Favour, or the "The Fundamental Principle" of Dissent examined. By a Dissenter. London: Ball, Arnold, and Co. 8vo.

The Christian Religion, an Account of every Sect, its Origin, Progress, Tenets of Belief, and Rites and Ceremonies. Carefully compiled from the latest and best authorities. London: Brittan and Reid. 12mo.

Scripture Emblems. London: Religious Tract Society. 64mo.

The Sunday Scholar's Book, containing the proper Pronunciation of the Names of Persons and Places mentioned in Scripture, with the Meanings in English. London: Hamilton, Adams, and Co. 18mo.

The Statement of Principles generally held by the Congregational or Independent Denomination. Dublin: Robertson. 12mo.

Lectures on Revivals of Religion. By W. B. Sprague, D.D. Pastor of the second Presbyterian Church in Albany. By a Scottish Minister. London: Ball, Arnold, and Co. 12mo.

A Letter to the Editor of the American Biblical Repository, containing Remarks upon a Paper in that work, by Professor Stuart, on Original Sin. By G. Payne, LL.D. Exeter. London: J. Dinnis. 8vo.

An Address delivered on Occasion of laying the First Stone of East Parade Chapel, Leeds, on Monday, Sept. 2nd, 1839. By Rev. John Ely. London: Jackson and Walford. 8vo.

Strictures on an Address delivered on Occasion of laying the First Stone of East Parade Chapel, Leeds, on Monday, September 2nd, 1839, by the Rev. J. Ely. By George Ayliffe Poole, M.A. Incumbent of St. James's Church, Leeds. London: Burns. 8vo.

"We must Dissent," a Reply to the Strictures of the Rev. G. A. Poole, M.A. on an Address delivered at the laying the First Stone of East Parade Chapel, Leeds. By John Ely, Author of the Address. London: Jackson and Walford. 8vo.

The History of the Church of Christ, from the Diet at Augsburg, 1530, to the Eighteenth Century. In 3 vols. in continuation of Milner's History of the Church of Christ. By Henry Stebbing, D.D. Vol. II. London: T. Cadell, Strand. 8vo.

The Pilgrim's Progress; in Two Parts. By John Bunyan. With Original Notes, by Thomas Scott, Rector of Aston Sandford. Eighth Edition, 8vo. with beautiful Illustrations. London: L. and G. Seeley.

Tracts for the People, or the principal Subjects of Controversy between the Roman Catholics and Protestants. By the Rev. Mark Butler. No. I. 12mo. London: R. Baynes.

LITERARY INTELLIGENCE.

No. I. of the Colonial Magazine, and Commercial Maritime Journal, a new Monthly Periodical, edited by R. Montgomery Martin, Esq. Price 2s. 6d. Jan. 1st, 1840.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES,
AT HOME AND ABROAD.

COLONIAL MISSIONARY SOCIETY.

The deficient resources and impeded operations of this very interesting Society, must excite the deep regret of all who can duly appreciate the importance of its object, and can discern how favourable and inviting, in every British colony, is the present juncture, for extended, vigorous efforts to introduce the gospel, and particularly in connexion with the forms and principles of our Congregational polity. We are most anxious to press the circumstances and claims of this Institution on the attention of all our readers. With this view we insert parts of two letters; the former from our honoured brother, Dr. Patton, of New York, whose statements and appeals on behalf of the Canadas, characteristic of his enlarged views and active christian philanthropy, will, we hope, be deeply pondered. He shows that the Canadas can no longer be effectually assisted by our American brethren, and that they are cast upon the liberality and energy of the British churches. How great will be the dishonour, how fatal the consequences, if this loud call of duty be neglected! At this moment there are before the Committee earnest appeals from our beloved agents in the Canadas, for eight educated, energetic, devoted ministers, for stations inviting their labours. The Committee ought, as Dr. Patton expresses the sentiment, to be ready "by the time of the singing of birds," with the brethren thus applied for, and the funds requisite for sending them forth, and for assisting in their subsequent support. But alas! the Committee are compelled to appeal to the churches for assistance—in what? In sending forth many additional labourers? No; but in discharging heavy arrears, incurred by even the limited, inadequate efforts already made. We trust in the Lord, we trust in our brethren, we trust in the goodness of the cause, for some early efforts, some liberal contributions. This work must go on. Is all the rest of the world to be evangelized, and the British colonies alone to be neglected? The British colonies, where the introduction of the gospel is, of all parts of the world, perhaps, the most important; where our efforts will be put out, as it were, at a compound interest, as the easy commencement of the evangelization of youthful nations, and, through them, of the heathen around them? Where are the liberal donations of our wealthy brethren? Where the spontaneous collections and regular contributions of our churches? Will the time never come, the object never be presented for contributions to be obtained without importunity, journies, deputations, with all the expenditure of labour, money, energy, time, involved in them.

But we must allow the letters to speak for themselves, as they will more loudly, and to better purpose, than we can for them.

Letter from Dr. Patten to Rev. A. Wells, chiefly on the necessities of the Canadas:—

New York, Oct. 28, 1839.

My dear Brother,—A few weeks since it became my duty, on ecclesiastical business, to visit Montreal, in the lower province of Canada. It is perhaps known to you that some years since, the Presbytery of New York organized a Presbyterian church in Montreal, and placed over it as pastor the Rev. J. Christmas. Many of the members of this church have felt a deep solicitude for the destitute regions of Canada, and, in conjunction with others in the provinces, formed a Home Missionary and Education Society. The Rev. Mr. Currie, for some time, was the efficient agent for this Society. It holds an auxiliary relation to the American Home Missionary Society, and has been the principal medium through which the American Home Society has of late operated in Canada.

During my recent visit I had a full intercourse with the executive Committee of the Canada Auxiliary, and from the active members of it I learned the following facts:—

1. That in consequence of the troubles upon the borders, so deep has been the prejudice awakened against the United States, that already some of the missionaries (being Americans), though they took no part in the troubles, have been compelled to relinquish their fields of labour and abandon the work.
2. That the same prejudice prevents the settlement of good men from the States, in fields now greatly needing ministers, and where congregations might speedily be reared.
3. That, for the present distress ministers from England can do much more than any others; nay, that unless they are sent out to occupy the field, it will not be occupied at all, and must be grown over with irreligion and infidelity.
4. I add a fact which meets us in the progress of our home missionary operations, viz. that as things now are in Canada we can scarcely get any of our young men to settle there. They greatly prefer going to our western states, where the population is very rapidly increasing, and where they can labour without the counteracting influences of jealousy and prejudice.
5. The Canada Auxiliary, in view of the above facts, were despondent, and were of the opinion, that it would be best for them to dissolve the Society. But I persuaded them to remain as they were, and to wait the movements of Providence. To do what they can now by the employment of English ministers, and as soon as there is a change in public feeling, to do as formerly. They have consented to follow this advice.

Now, my dear Brother, in view of all these facts, is it not plainly the will of God that England should do more, and that immediately, for her sons in Canada. They are in the wilderness, without a shepherd. Peculiar circumstances prevent the operation of the charities of the American churches, and thus are the Canadas shut up to the help of Great Britain. Your Colonial Society ought to enlarge, *greatly to enlarge*, its operations. Be ready by the time the singing of birds shall come, to send out a number of faithful and devoted men. Special agencies to visit your churches should at once, if necessary, be put in requisition to secure the means. Canada may now be brought under a religious influence, and soon, by present proper aid, may be the agent in perpetuating among her new settlements the blessed gospel.

The demoralizing influence of the late troubles are every where admitted, particularly in the great increase of intemperance, arising from the dreadful practice of distributing ardent spirits to the troops. Many who were drafted as militia, or were volunteers, and who had previously been sober and industrious, have become both idle and intemperate. This tide must be arrested, or woes, many woes, are in the future for Canada.

I ought to add, that our Home Society still feel willing to do all that they can for Canada. But you perceive that this door is, to a great extent, closed against us by causes altogether beyond our controul. It will afford us great pleasure to be instrumental in any way of good to Canada.

The Rev. Mr. Harriss and lady arrived safely in the President, on Oct. 16th or 17th, and are in good health.

Give my love to the dear brethren with whom you are associated. They have a warm, very warm place in my heart. I shall rejoice to see and to entertain any of them under my roof, whenever God may direct their way to this western world. Though I do not love the United States the less for my late visit, still I can say that I love England more. I trust that good will be the result of this visit, and that the bonds of affection between the evangelical churches of both countries will be strengthened. I shall ever remember, with the tenderest gratitude, the unremitting kindness which you manifested towards me during the whole of my abode in England. You met me with a warm heart; you kept the warm side of your heart towards me always; (if, indeed, there is a cold side to your heart) and even at the last, the warmth was exhi-

bited.
you.
of a h
live, a
God fo
his dea

I ou
for To
meetin
I was
from
seing
devote
our c
things
custom
to To
the fr
missio
bring
mont
forgiv

"
appe
Can
says,
and
after
for t
to be
hund
mon
thei
lay
you
form
arie

of
del
pur
of
por
im
sen
bo
Th
ne
on
ap

bited. Dear brother, I love you for you own, and for Christ's sake I love you. The Lord keep and bless you. Come to my country, and try what kind of a heart you will find under my roof. Well, let us try to do good while we live, and when we get home, the true home of the saint, we will together praise God for his unspeakable mercy in permitting us to be ministers of the gospel of his dear Son.

I ought to add, that Mr. Harris and family left here on Friday, Oct. 25th for Toronto. I regret that, being confined to my house immediately after the meeting of our Synod, by a severe attack of the influenza, affecting my lungs, I was not able to call upon Mr. Harris. The day of their arrival I stole away from Synod for an hour, and went to the ship, where I had the pleasure of seeing Mrs. Harris. Brother Hall, of the Home Missionary Society, has devoted the time and attention necessary to getting all the luggage, &c. through our custom-house. All your missionaries still bring with them too many things: thus there is not only considerable trouble to get them through the custom-house free of duties, but the expense of transportation from New York to Toronto, by the river, canal, and lake, will be full as much, and more, than the freight from London to Montreal direct. Add to this the delay of the missionary a week or more in New York, whilst clearing the articles. If they bring, *via* New York, only the clothing, &c. which they need for two or three months, they might get along with no delay, and very little expense. But forgive me for these hints. Write soon, and believe me,

Yours for any thing brotherly,

W.M. PATTON.

"The following extract is a specimen of the manner in which the Committee is appealed to for ministers by their agents. Speaking of Russel Town, in Lower Canada, the Rev. H. Wilkes writes, under date of the 10th of August last: he says, 'The people wrote to me, earnestly entreating a minister. I visited them, and preached to them—quite a respectable congregation, at four o'clock on the afternoon of a Tuesday. They pledge themselves to raise fifty pounds currency for the first year. O, my dear Sir, will the British churches allow these sheep to be scattered in the wilderness, for the sake of retaining in their pockets a few hundred pounds? You have men, but no money! Tell it not in Gath! No money! Stir up, my dear Sir, our churches; they ought instantly to double their contributions to the Society. I told the Russel Town people that I would lay their case before you, but that I was not sanguine as to the result, for that you had no money! It might be, I said, that a church being in existence, formed and built up by an individual who is now one of our esteemed missionaries, the Rev. J. Nall, might induce an effort in their favour.'"

HOME MISSION OF THE CONGREGATIONAL UNION.

Appeal for the Co-operation of Associations, Churches, and Pastors.

Wise counsel is in order to vigorous, well-directed action.—A numerous body of brethren obtained at Birmingham an opportunity of harmonious, delightful deliberation, on Home Missions. Their judgment on important principles and purposes, was ascertained and settled. They were joyful not only in agreement of opinion, but in anticipation of vigorous and extended efforts. It is all-important to follow up the advantages gained by the meeting at Birmingham, with immediate action. The Committee of the Union are deeply impressed with this sentiment.

They are therefore engaged in anxious efforts to obtain an efficient executive, both committee and officers, for the Home Missionary branch of the Union. They desire to stand prepared not only for the meeting, on the eleventh of May next, at which the Home Mission of the Union is to be formed, but immediately on the accomplishment of that point, to commence actual operations—to receive applications from candidates for education for the Home Missionary work—to engage brethren for Home Missionary tours in any districts where their visits

may be desired by the brethren resident in them — to be in the receipt of funds by which to sustain these proceedings, and to give assistance to the more feeble of our associations in their Home Missionary work.

As soon as the views and plans of the Committee are sufficiently matured, they will be submitted for the consideration and advice of the brethren. The Committee desire that the plans of action to be adopted, should be as much the result of the general judgment and consent of the pastors and brethren, as were the principles on which our Home Missionary operations are to be founded. Wise counsel and general consent are not less necessary in the one department than in the other.

But while the Committee of the Union are anxious not to be wanting to any duty that may devolve on them at the present very important juncture, and to put forth every effort in their power for the vigorous, successful commencement of the projected Home Mission, it is obvious that the whole duty and responsibility do not rest with them. Discharging their own, they may with propriety and confidence appeal to their brethren to put forth their appropriate energies also.

The Committee therefore appeal to the associations, churches, and pastors of our denomination, to take this great subject into their immediate consideration, *that they may be prepared for actual co-operation in May next* — prepared to give in a distinct adhesion to the Home Mission of the Congregational body; to assist with contribution raised for the Central Committee of the Mission, distinct from what is contributed for any other department of the same work; to carry on their future Home Missionary labours generally in immediate connexion with the Home Mission of the Union. The Committee of the Union very respectfully press for the earliest declaration practicable of co-operation with them in this work, on the part of such associations, churches, or [pastors, as intend to be united with them in it.

By direction of the Committee,
ALGERNON WELLS, *Secretary.*

DR. URWICK'S APPEAL ON BEHALF OF IRELAND.

(*To the Editor.*)

MY DEAR BROTHER,—Will you allow me to say a few words to the Congregational body of England, bishops, deacons, churches, with regard to Ireland? I shall thus discharge my own conscience of a burden, and I hope not uselessly occupy your pages.

The illustrious Dr. JOHN OWEN, after a sojourn in Dublin, about the year 1650, on his return to London, spoke of the country he had visited, and urged its claims on the christian energies of England as follows. The English army had been suppressing the rebellion that broke out with the massacre of the Protestants in Ireland, in 1641.

"God's work, whereunto you are engaged, is the propagating of the kingdom of Christ, and the setting up of the standard of the gospel. So far as you find God going on with your work, go you on with his. How is it that Jesus Christ is in Ireland only, as a lion staining all his garments with the blood of his enemies, and none to hold him out as a lamb sprinkled with his own blood to his friends? Is it the sovereignty and interest of England that is alone to be there transacted? For my part, I see no farther into the mystery of these things, but that I could heartily rejoice, that innocent blood being expiated, the Irish might enjoy Ireland so long as the moon endureth, so that Jesus Christ might possess the Irish. But God having suffered these sworn vassals of the man of sin to break out in such ways of villany, as render them obnoxious unto vengeance, upon such rules of government among men as he hath appointed; is there, therefore, nothing to be done, but to give a cup of cold blood into their hands? Doubtless the way whereby God will bring the followers after the beast to condign destruction, for all their enmity to the Lord Jesus, will be, by suffering them to run into such practices against men, as shall righteously expose them

to venge-
But is t
Lord J
shall w
him ou
in doin
preach-
He i
like the
preach-
and m
fro, bu
sensible
inhabit
If the
upon
ready
less m
rest, a
Such
two co
garment
which
late y
"as a
done
but l
effort
wheth
at the
called
the
other
beca
posi
pres
chur
extin
that
penc
of
desc
stat
with
Ind
has
gib
a
from
ma
des
con
kin
wif
ath
at
me

to vengeance, according to acknowledged principles among the sons of men. But is this all? Hath he no further aim? Is not all this to make way for the Lord Jesus, to take possession of his long-since promised inheritance? And shall we stop at the first part? Is this to deal fairly by the Lord Jesus? Call him out to the battle, and then keep away his crown? God hath been faithful in doing great things for you; be faithful in this one; do your utmost for the preaching of the gospel in Ireland."

He then adds "a few motives to this duty. (1.) They want it. No want like theirs who want the gospel. I would there were for the present one gospel preacher for every walled town in the English possession in Ireland. The land mourneth, and the people perish for want of knowledge; many run to and fro, but it is upon other designs; knowledge is not increased. (2.) They are sensible of their wants, and cry out for a supply. The tears and cries of the inhabitants of Dublin, after the manifestation of Christ, are ever in my view. If they were in the dark, and loved to have it so, it might something close a door upon the bowels of our compassion; but they cry out of their darkness, and are ready to follow every one whosoever, to have a candle. If their being gospelless move not our hearts, it is hoped their importunate cries will disquiet our rest, and wrest help as a beggar doth an alms." — Works, vol. xv. pp. 287, 288.

Such were the statements of a prince among the Congregationalist fathers, nearly two centuries ago, in behalf of Ireland. Alas! "only as a lion staining all his garments with the blood of his enemies," too correctly describes the aspect under which Jesus Christ has been placed before the Irish population since; nor, until late years, has there been any thing like a general exhibition of him among them, "as a lamb sprinkled with his own blood to his friends." And for what has been done towards this revolution, the Congregationalists of Britain have contributed but little, compared with the wants of the country, their own resources, or their efforts and achievements in other fields of christian enterprise. I question whether their denomination occupies a much higher stand here now, than it did at the time of Owen's visit. We have only one memorial, if such it may be called, of the Congregationalism of that period, yet visible amongst us; I mean the congregation that belonged to Dr. Winter, the successive Mathers, and others, which continued "Independent" till about the year 1720, when it became Presbyterian, and afterwards degenerated into Arianism, in which position, as to ecclesiastical order and theological sentiment, it remains at present. We know that, in several parts of the country, as well as in Dublin, churches of our order then existed; but it appears that they soon became extinct under the intolerance and lukewarmness which followed; and from that time until the early part of this century, the gospel, associated with Independence, was unknown in the "Emerald Isle." Had the Congregationalists of England done their duty towards Ireland, would "Jethro" have had to describe their sister churches in this country as "yet but feeble missionary stations, in a land far worse than heathen?" Would their sanctuaries have rung with joy and praise for victories of the cross won in the Pacific, the West Indies, and other realms of paganism, while, as it regards Ireland, little more has been heard within them than an occasional sigh over her supposed incorrigible wretchedness? Would Britain have had lying close along-side her, a nation recognized as part and parcel of herself, with a population of from eight to nine millions, four-fifths or five-sixths of whom are living masses of intelligence, accountability, and depravity, moving on to their final destiny in the footsteps of the man of sin; and who, as they pass along, are continually, by emigration, furnishing materials in ample quantity, and of a kind most suited to his purpose, wherewith he may establish for himself a wide and a firm hold in England, Scotland, Wales, our Australian and Transatlantic colonies, and the United States.

In Ireland, Episcopalians have been for some years on the move, and are now at work in most parts to uphold "the church," with not a few sound-hearted men among them, honestly labouring in proportion to the light they have, for

the good of souls. Once their Home Mission promised to carry the gospel to every parish in the land. Its preachers asked and had the co-operation of our ministers; took their stand in the meeting-house, the court-house, or what other place might be open to them, irrespective of consecrated walls; conducted their worship by extemporary prayer, like ourselves; and went without scruple into whatever part of the country they could make their way, not consulting clerical occupancy. This was contrary to the rules of their church, and their doing have been stayed. The Presbyterians of all kinds, Orthodox and Unitarian, have their Home Missions and other societies, reviving decayed congregations and planting new ones; seeking to cover the country with their system. Though the majority of them probably are favourable to a church and state connection, and three bodies of them are alien from the truth of the gospel, there has been a great increase of evangelical doctrine; and commonly where Presbyterianism settles, the sentiments of the Westminster Confession are avowed. Of course the annual Parliamentary grant, greatly aids their standing and facilitates their advances, so far as regards pecuniary resources. The Wesleyan Methodists of several connections, have their machinery in full play; and but for them many neighbourhoods would have next to nothing that approaches to the reality of christian teaching. Still, are the wants of Ireland met? and do not the several agencies, admitted to exist, render it superfluous for others to interfere? The fact that seven millions of the people are yet Roman Catholics, instantly and without room for doubt, answers, "No." If a stranger came to the country, after making himself acquainted with Congregationalism, among you, and asked to see what the two thousand congregations of Independents in Great Britain are doing for the millions of Erin's sons, *WHAT have we to show*, that those two thousand congregations would like to have exhibited as the sum total of their doings for this benighted land? I have thought that able and influential ministers—your James's, Leifchild's, Reeds, and others—sometimes, but too seldom, coming over alike to recreate and view the country, or as deputies for the Missionary Society, must on their return have felt uneasy when reflecting on the state of their denomination here, and on the very circumscribed and feeble influence which their body at home is exerting on the religious interests and destinies of this land. Let them speak and tell.

I cannot help thinking that *Congregational* missionaries, were they men of the right stamp, would prove to be the very kind of agents for making successful way in Ireland, particularly among the Roman Catholics. I am tolerably confident, not from conjecture, but from a knowledge of circumstances, that in many places once occupied, or such as would be occupied, by the Established Church Home Mission, properly qualified agents of our own, going in the spirit of the gospel, would, notwithstanding the high church prejudice that is abroad, find a hearty welcome. The opinion I have expressed as to them and the Roman Catholic population, is fully borne out by the reports received during the past six or nine months, from those who have been itinerating under the Congregational Union of Ireland. One of them, at the close of a two months' tour, wrote to us—

"Thus encouraging are the prospects of the mission in that portion of Ireland to which its committee directed me. The whole of it is open to the gospel. I could have wept when I saw the tears of compassion for poor perishing souls, rolling down the cheek of one and another who seemed to know of no instrumentality that could bless a neglected though willing population around them. Our Church of England friends are deeply pained at the cessation of their 'Church Home Mission.' They are ready to encourage us; would that we were *able* as well as willing to respond to their call. I am sure that friends in general are not aware *how open* the country is to the reception of the gospel. Often whilst witnessing the interesting scenes referred to, the questions have suggested themselves to me, 'Can this be Ireland? Ireland that is *inaccessible to the gospel?* whose set time for God to favour her is not come? Can this be Ireland, whose millions it is said are *incapable* of being interested in the

great theme of infinite mercy?" Oh, yes! *this*, *this*, is *Ireland*; but *facts* deny her to be inaccessible to the gospel, they deny her incapacity to be intrusted in its theme. I felt it was *delightful* and *humiliating* to see *how easy* of access her people were, especially the Roman Catholic portion of her population."

This referred to a range of country to the north. On last Monday I had a private letter from one of our missionaries who is on a three months tour in the south, and from whom an official communication had been received about a week before. Under date of Dec. 6th, he says,—

"I have so much to say, I know not what to say first; and I believe I will keep much that I intended to say, till I see you face to face.

"With respect to recent engagements, I am almost confounded by encouragement and overwhelmed with success. I have sometimes had in perfect amazement to exclaim, 'What hath God wrought!' Truly it is a blessed thing to have one's most sanguine expectations far exceeded by the openings and opportunities for proclaiming the gospel which the Lord sometimes grants.

"You have, I suppose, heard the accounts which I sent for the Committee. The last I sent mentioned some very interesting engagements, particularly on open-air preaching in —— on Sunday-week. That service exceeded any thing I had before witnessed on this tour, in the decorum, attention, and feeling that were manifested; and it was rendered peculiarly interesting by certain local circumstances which were expected to prevent the success of my attempt.

"But the scene at —— was far exceeded by one at —— last Sunday. I cannot give you an idea of it; that could be realized only by the sight. Some persons said nearly 4000 were present; but besides 200 or 300 Protestants, of 9 or 10 different sects, there were, I think, about 2000 Roman Catholics. It is saying nothing to tell you that they listened and behaved well. I never witnessed such indications of interest and feeling under a sermon. I never before addressed an audience that seemed so eagerly to drink in the sound of mercy. Many seemed moved and melted by the message of redeeming love, and not a word was uttered but expressions of kindness and approbation, prayers and blessings, and reiterated assurances that I would be welcome whenever I came again. And all this in the capital of —— by poor Roman Catholics, who probably never heard the gospel before, to a stranger unprotected by any civil interference, and unattended by any persons or circumstances of influence or authority. Who can hesitate about the means of Ireland's evangelization? Surely the expediency of open-air preaching can no longer be considered problematical among us."

Now what is to be done? We have made the experiment; our Congregational Union has tried, and found that the country is, in the north, in the south, in the east, and in the west, open to Congregational Home Missions. I do not write in expectancy, founded upon calculation as to what would probably be the case; but I state facts, and only a few of the facts, which have actually come to our knowledge. If ever a christian body were called by Providence to a work, our denomination are called by Providence to occupy Ireland. We who are on the spot have been doing something, as the foregoing statements will show; but they who know us are aware that we cannot of ourselves do a fiftieth part of what the country demands. Will the Congregationalists of England come with us here to the help of the Lord against the mighty? We want *men*, and we want *money*.

Give us *men of the right stamp*, and we can pledge ourselves they will not fail of obtaining the recompence which such men seek—*usefulness*. I know it is sometimes thought that "*any thing* will do for Ireland;" and it may appear unbecoming in those who labour in the country to deny that it is so. But it will be admitted that wherever human nature is to be dealt with in favour of the gospel, the more the agents are men "*of power, and of love, and of a sound mind*," the greater the probabilities of success. And I think that, considering the cast and condition of the mind we have to operate upon, and the nature of the obstacles we have to grapple with, we require here as many men of the class

I have named as we can obtain. Are there, or are there not, among the rising ministry of Britain, souls burning to emulate in a measure the deeds of Luther or of Whitefield, and competent in talent, wisdom, and self-denial, to effect what their hearts dictate? If there are, Ireland is the very field for them. We say to them, "Come over into Ireland and help us."

As to *money*. If each congregation of our order in Britain gave us *two pounds* a year, we should have an income of *four thousand pounds* annually. I remember that when the Society for the Protection of Religious Liberty was formed, it was thought that each congregation would contribute towards it two pounds a-year without feeling it, the sum was such a paltry fraction. Let us have that mite towards making Ireland truly

"Great, glorious, and free,"

and you will help to confer the greatest boon upon a population of eight millions that man can bestow upon his fellow—you will supply the means of supporting from twenty to forty effective missionaries of the Cross. But how many thousands of *individuals* are there belonging to our body in Britain, who could readily give us twice, thrice, or quadruple the quota named, annually, and hardly know that they had done so. And are there not many more individuals who could collect to the amount of five or ten pounds annually for us? Let us hear from both these classes. By the reduction of postage we can have a letter with an enclosure from any part of the kingdom for *four-pence*. They shall hear from us in return.

But what shall we say of congregations in London, Manchester, Liverpool, Birmingham, Bristol, Leeds, Edinburgh, Glasgow, and many other places? It would do them no harm, and would do us and Ireland a vast deal of good, were several of them to have a missionary, sent out and supported by themselves, labouring in this country in connection with our Congregational Union. Let the respected pastors, deacons, and members of those churches take the matter upon their hearts for a week, and inform us of the result. Where one congregation could not do as I propose, two or three uniting might accomplish it and have a living representation of themselves and testimonial of their fellowship, occupied among us.

The great principle so unanimously recognised by the Congregational Union of England and Wales, in their late meeting at Birmingham, is that upon which we have based our operations—"That it is an especial duty, at the present time, of the Independent churches of this country to unite in vigorous home missionary efforts, conducted in entire harmony with their distinctive views of the truth, ministry, and ordinances of the Gospel, and of the constitution, discipline, and liberty of christian churches." Some years ago, I had great doubts with regard to this principle, as contradistinguished from another heretofore more commonly approved, and still to be approved in certain undertakings. Nor did I change my ground till I could no longer close my eyes against the fact that an alteration of circumstances rendered highly expedient, if not necessary, a corresponding alteration in the mode of carrying out *home* missionary plans. The case is different with regard to the Bible, Tract, and London Missionary Societies. But I do most cordially rejoice that the Congregational Union of England and Wales have been led, by the Providence and Spirit of God, to propose and resolve as they have done.

"There is a tide in the affairs of men." It appears as if we had come to a crisis in our history as a denomination in this country, and in the religious history of the land itself. Let the opportunity be embraced for pouring in an able and efficient agency from our body to possess Ireland; and he that soweth and he that reapeth shall soon rejoice together. Let this season pass, and the like may never return.

Congregationalists of Britain—in the words of Dr. Owen—"GOD HATH BEEN FAITHFUL IN DOING GREAT THINGS FOR YOU; BE FAITHFUL IN THIS ONE—

DO YOUR UTMOST FOR THE PREACHING OF THE GOSPEL IN IRELAND." And
MAY GOD BLESS YOUR DOING.

"Finally, brethren, PRAY FOR US, that the word of the Lord may have free
course and be glorified, even as it is with you."

If I have erred in prolixity, urgency, or any other respect, I hope to be
forgiven. At all events, my dear brother, give me an opportunity for public
trial, by inserting this in your forthcoming number. I will not soon offend in
the same way again.—May the coming year be one of "great grace" to us all.

Most truly your's,

WILLIAM URWICK.

Dublin, Dec. 13th, 1839.

DESIGN OF COMPILING AND PUBLISHING A TUNE-BOOK BY THE
COMMITTEE OF THE CONGREGATIONAL UNION.

Proposals for the publication of a tune-book for the use of the Congregational
churches, have been repeatedly brought under the notice of the Committee of the
Union. It has been represented that musical taste, in its adaptation to promote
holy feeling and pleasure in the public praises of God, has not yet been made
subordinate to that sacred purpose, in an equal degree with poetic genius. We
are more rich in noble hymns, than in tunes of corresponding merit. Then
selection is greatly needed. Our better, and really beautifully tunes, are found
thinly scattered in various collections amongst vast numbers quite unfit for use ;
and, in fact, but rarely sung, and then only to more holy sentiments, and sweet
poetry, and devout affections. There is also a pressing need felt of tunes
adapted to many of the peculiar measures employed both by Watts and by
various writers, whose productions are contained in the Congregational Hymn
Book. It is, besides, known that several gentlemen of acknowledged taste and
skill have of late employed their leisure hours in the pleasing and elegant
pursuit of composition in sacred music. Many of these recent productions are
of a high order and value, but the entire books in which they are contained,
have not obtained, and are not likely to obtain, very wide circulation and use in
our congregations, for this reason chiefly, that it is both very expensive and
very inconvenient to multiply the numbers of tune-books used in our worshipping
assemblies. But from these sources a new collection might be greatly enriched.
Neither must it be overlooked, that most of the music-books now in use among
us are got up in a very inferior manner in respect of form, materials, and execu-
tion ; and are, besides, sold at unreasonably high prices. While, as to the
general object, there can be but one opinion, that it will be a work of most
eminent usefulness to contribute to the diffusion of correct taste and feeling in
music, as the handmaid of devotion ; to bring our people generally to discern
and relish these simple and solemn melodies, those high and moving harmonies
which will adapt themselves to the entire range and variety of subjects embodied
by our modern sacred poets, in the productions of devout and consecrated
genius. It must not be forgotten that our rich and varied hymnology is the
production of the century which has elapsed from the period when Watts first
marked out the path, since trod with such distinguished success by many gifted
and sainted men, of adapting poetry to sacred themes, and public worship.
The resources and advantages of the churches of our day, in this respect, above
their predecessors, are but too little regarded and acknowledged. If we could
bring our sacred music to equal excellence with our sacred poetry, and our
public singing to a standard worthy of both, then indeed would our holy songs
often be a sweet foretaste of heaven, while poetry and music should still be
surpassed by holy affections, and be but the vehicles and handmaids of divine
truths, adoring sentiments, and gracious feelings. A noble hymn, well read
from the pulpit, and well sung by the people, is true responsive worship,
combining every advantage of poetry, eloquence, and music in aid of devotion.
The true taste designed to be displayed and promoted in this undertaking, is the

just adaptation of the music to the poetry, and of both to the worship of God; avoiding equally the extremes of a noisy, flighty vulgarity, and a heavy dulness on the one hand, and of an excessive, affected refinement on the other. If the object thus imperfectly explained, can be, by this attempt, accomplished in any considerable degree, it will be felt by all the intelligent members of the Congregational body, that a most important benefit has been conferred on our churches. The Committee of the Union are confident that their undertaking will meet with general approbation, and with the assistance of all their brethren competent to render aid.

The following extract from the minutes of the Annual Assembly of the Union for the year 1837, will show that this proceeding has been long in contemplation, and though from time to time delayed by various causes, it has never been abandoned, or wholly lost sight of; and having been of late pressed on the attention of the Committee by several respected correspondents, it has been resolved at once to commence measures for carrying the proposal into effect.

Extract from the Minutes of the Annual Assembly for 1837 : —

" On the subject of the Tune-book, and the Catechisms, submitted, in the Report of the Committee to the consideration of the meeting, it was agreed, 6. That the consideration of the desirableness of publishing at this time a Tune-book adapted to the Congregational Hymn-Book, and of a series of catechisms, be referred back to the general Committee."

Feeling sanctioned and authorized in the proceeding by this veto of the Annual Assembly, the Committee respectfully indicate the plan on which they would proceed in the execution of their design.

1. The Committee request such friends as may feel interested in this work, and approve of it; and who are qualified to render assistance in its execution, to communicate for the use of the Committee.

I. Proposals of plans in relation to the work generally, or to any particular branch of it.

II. Original compositions in general, but especially such as are adapted to the various peculiar measures to be found in Watts, and in the Congregational Hymn Book.

III. Lists of such tunes already extant as would appear to the friends communicating the lists suitable to be included in the proposed collection.

Note.—It is particularly requested, that with every tune its correct name, and the name of its real author, may be communicated, unless it be an original, intended to be anonymous.

2. When materials and suggestions have been thus obtained, it is proposed to appoint a sub-committee, to examine the plans and contributions; and, having decided on the course to be adopted, to superintend the compilation of the book, assisted by competent professional gentlemen, whose services the Committee will engage.

N.B. It is requested that the contributions thus solicited may be addressed to the Secretary, the Rev. A. Wells, at the Congregational Library, Blomfield Street, Finsbury, London. And where any document or book is sent by way of loan, great care will be taken to secure its safe return, uninjured, to the lender.

By direction of the Committee,

ALGERNON WELLS, Secretary.

PROCEEDINGS OF THE NORTHAMPTONSHIRE ASSOCIATION.

The Autumnal Meeting of the Northamptonshire Association of Independent Ministers, was held at the chapel of the Rev. D. Griffiths, Long Buckley.

In the morning the Rev. J. Davies, of Daventry, preached from 1 Cor. vii. 31.

In the evening the Rev. T. Milner, A.M. of Northampton, delivered an address to the hearers of the gospel, and the Rev. B. Hobson, of Welford, addressed the undecided. The Rev. J. Islep, of Stamford, and T. Galsworthy, of Rothwell, and other ministers, engaged in the devotional parts of the services.

At the
tion of
personal
of the
to ackn
period

That
sion of
with w
That
ment S

That
cordial
tion, re
Engla

That
nected
of our

At
Cong
was re
the cl
Mond
union

The
having
Two
devot
them
estim
£500
mod
The
not
Aug
gatio
Lay
Haz
unte
of t
sion
Rot
wor
was
und

tow
lan
for
the
mi
Re

At the meeting for business the following resolutions were adopted:—

It having pleased Divine Providence to deprive the Northamptonshire Association of Independent Ministers of the services of the Rev. James Robertson, by personal affliction, its members desire reverently to acknowledge the authority of the Head of the Church, as having their times in his hand, and also gratefully to acknowledge the attention paid to their interests by Mr. Robertson, during the period of his connection with them as their Secretary.

That a copy of this resolution be forwarded to Mrs. Robertson, with an expression of the sympathy of this meeting with her, under the painful dispensation with which she is exercised.

That the Rev. B. Hobson be respectfully requested to take the office of permanent Secretary to this Association.

That this Association, convinced that the present times require a close and cordial co-operation of the ministers and churches of the Independent denomination, rejoices in the formation and permanence of the Congregational Union of England and Wales, and unites itself with that body.

That this Association deems it peculiarly incumbent upon the churches connected with it, to endeavour to meet the demands which the spiritual destitution of our home population make upon its sympathy.

DAY FOR HUMILIATION AND PRAYER.

At the monthly meeting of the Congregational Board, held Dec. 10, at the Congregational Library, Blomfield Street, the Rev. John Burnet in the chair, it was resolved—"That the Members of this Board be requested to recommend to the churches and congregations under their pastoral oversight, to appropriate Monday, the 6th of January, as a day for special humiliation and prayer, in union with their christian brethren in Scotland and America."

A. TIDMAN, Secretary.

NEW ROAD CHAPEL, BURY, LANCASHIRE.

This chapel was re-opened for divine worship, September 29th, 1839, after having been thoroughly repaired, improved in its appearance, and enlarged. Two spacious school-rooms and a vestry have also been added. The rooms are devoted to the religious instruction of the young on the Sabbath-day, and one of them is employed as an infant's school on the week-day. The expenses are estimated at £600, nearly half of which have already been raised. More than £300 of old debts have also been paid. This is the second increase of accommodation for the rising generation which has taken place within a few years. The following brief particulars connected with the above place of worship may not be uninteresting. It was built in the year 1793, and the church was formed August 14th, of the same year. Since the erection, the church and congregation have had six pastors, whose names are here recorded. The Rev. S. Laycock, the Rev. J. Lewis, the Rev. C. Ely, the Rev. — May, the Rev. G. Harris, and the present pastor, the Rev. J. Kennedy. A part of these "remain unto this present time, but some are fallen asleep." Since the first establishment of the church it has sent out five individuals into the ministry, and one missionary. One of these was the late Rev. Thomas Hill, who passed through Rotherham College with great reputation, and, on the recommendation of the worthy Dr. Williams, became the Theological Tutor of Homerton College. He was early removed to his rest. The Missionary is Mr. Edwards, now in Africa, under the auspices of the London Missionary Society.

In 1804, a few friends determined on establishing a second interest in the town. This is now flourishing under the pastoral care of the Rev. J. Sunderland. Since the year 1837, a third interest has been formed. It may be proper for the religious public to know that this interest has not been sanctioned by the two pastors and the two churches in the town belonging to the same denomination. The schools, and church, and congregation connected with New Road Chapel still continue to exhibit pleasing proofs of steady and growing

prosperity. The prayer ascends from many a heart, " Peace be within thy walls, and prosperity within thy palaces."

HARLEY STREET CHAPEL, BOW, LONDON.

The church and congregation worshipping in the above place, after being several months without a settled minister, and after much trouble and deep distress, are at length comforted and encouraged by the ministry of the Rev. O. T. Dobbin, B.A., late of Arundel, who has accepted the unanimous invitation of the church to become its pastor, and commenced his duties on the second Sabbath in December, 1839.

This infant cause is affectionately recommended to the sympathy and prayers of all the surrounding churches.

ORDINATIONS, SETTLEMENTS, &c.

On Wednesday, Dec 4th, the Rev. Henry March, late of Colchester, was publicly recognised as the pastor of the Congregational church at Newbury. The service commenced with singing, when the Rev. J. Pike, Baptist minister, read the Scriptures, and offered a suitable introductory prayer. The usual questions were asked by the Rev. W. Legge, of Reading, accompanied by some pertinent and encouraging remarks. The Rev. R. Elliott, of Devizes, offered special prayer for blessing on the minister and people; to whom was then addressed an affectionate and impressive sermon by the Rev. Dr. Pye Smith, of Homerton College, from 2 Thess. ii. 15—17. The Rev. Mr. Frost, of Hungerford, gave out the hymns, and the service was concluded by the cordial and affecting supplications of the Rev. W. Dryland, the former pastor of the church.

In the evening, after prayer by Dr. Smith, Mr. Elliott preached a judicious and solemn sermon from Psalm lxxiv. 22, which was felt to be an edifying and refreshing conclusion to the delightful services of the day.

On Wednesday, October 9, the Rev. Joseph Waddington, late astudent in Airedale College, was ordained at Bradford to the work of a missionary in Berbice, South America. The Rev. Joseph Stringer, of Jale, Mr. W.'s pastor, introduced the service by reading the Scriptures and prayer. The Rev. W. Eccles, of Hopton, delivered a comprehensive and excellent introductory discourse from Luke x. 20, in which he explained what ought to be the character and qualifications of a minister, according to the standard of the scriptures of truth, and exposed the irrationality of those who claim to have an exclusive right to the office, through some imaginary virtue transmitted through episcopal channels from the hands of the apostles.

The Rev. T. Taylor, of Bradford, by whom Mr. W. was baptized in infancy, proposed the usual questions, and elicited from him a lucid and emphatic avowal of his principles, and of the steps by which he had been led, in the providence of God, to the work of the ministry. His judicious allusions to the history of his family, and the expression of his affection for all its members, and of his regard for the inmates of the college, as also the statement of his purposes for the future, made a deep impression upon the audience, and excited a visible and universal manifestation of sympathy. The Rev. Walter Scott, President of Airedale College, offered the ordination prayer, which was one of peculiar copiousness, fervour, and unction, and was accompanied with imposition of hands. The Rev. John Waddington, of this town, brother to the young missionary, delivered a very able, suitable, and affectionate charge, in which appropriate allusions were made in a manner which affected the hearts of all present, to the relation in which they stood to each other, and to the sacrifices which parental and fraternal affection had made in resigning the beloved youth who is to be separated from his brethren. The Rev. J. G. Miall delivered an impressive address to young people on the subject of missions, and the Rev. W. B. Clulow, Classical Tutor of Airedale College, closed the whole solemnities by prayer.

The service concluded a little after three o'clock, P.M., having continued nearly five hours; but no symptoms of weariness were exhibited, and the interest was sustained and deepened to the last moment.

The beautiful and commodious chapel, recently erected, and which does great credit to its architect, Mr. Pritchett, of York, and to the friends by whose munificence it has been erected, was completely filled, and the whole service was one of the most pleasing and valuable ever held in Bradford.

Mr. Waddington expects to sail for Berbice, in company with other missionaries appointed to the same station, in December next. The Sabbath-school teachers and other friends of Orchard-street Chapel, of this town, have presented him with a copy of Bagster's Comprehensive Bible, as a token of their affectionate regard. We have copied the above particulars principally from the Bradford Observer.

CONGREGATIONAL SETTLERS AT ENCOUNTER BAY, SOUTH AUSTRALIA.

Many of our readers are aware that our valued brother, the Rev. R. W. Newland, for many years pastor of the Congregational church at Hanley, Staffordshire, embarked with his family, and some attached christian friends, as settlers, for South Australia. We are happy to announce that the *Charles Forbes*, in which this band of Congregational brethren sailed, has safely arrived at Adelaide, and that they have purchased a number of land sections in the immediate locality of Encounter Bay, where they, about thirty in number, intend to settle; an event which, if we may judge from the statements of the *South Australian Gazette*, is very grateful to other emigrants in that neighbourhood.

Encounter Bay is on the south side of Cape Jervis, where the waters of the Lake Alexandrina disembogue to the ocean. It is already the resort of the whalers of the settlement, and of other emigrants. We rejoice that a minister of Christ, who can till the soil with his hardy sons, is settled amongst them, and while he teaches them the things of heaven, can show them how to improve the earth, and thus lessen the natural and moral curse.

THE EVANGELICAL VOLUNTARY CHURCH ASSOCIATION.

On Wednesday Evening, Dec. 4th, a public meeting was held at the London Tavern, Bishopsgate Street, to form this new Society; Sir Culling Eardley Smith, Bart. presided, and delivered a powerful and truly christian speech, which we have in type, but are compelled to defer till our next.

The following are the resolutions that were adopted by a crowded and respectable assembly:—

Moved by the Rev. Dr. Cox, seconded by the Rev. Dr. Leischield, and supported by the Rev. J. Young:—

1. That the Divine Lawgiver of the Christian Church has, as we believe, expressly ordained voluntary exertions, individual and combined, to be the exclusive means for the maintenance and propagation of the Gospel; that any departure from this scriptural ordinance appears to us to be a direct violation of the will of Christ, and consequently, a serious injury to the Church, necessarily destructive of her simplicity, spirituality, and independence, and as necessarily hostile to her complete efficiency; and that the removal of all the evils with which the Church of Christ is afflicted, and her final and universal triumph, cannot be rationally expected, except in connexion with an unreserved return to the original appointment of her King.

That while the complete emancipation of Christianity from all which either destroys its purity or hinders its efficiency, can result from the effusion of the promised Holy Spirit, and while such Divine influence can be obtained only in answer to fervent, united, persevering prayer; it is nevertheless the solemn duty of all who are convinced of the exclusively spiritual character of the kingdom of the Redeemer—as they would be faithful to their Lord, to the sacred cause which

is at stake, and to such of their Christian brethren as they believe to be in error on the subject—to use vigorous exertions, in order to disseminate among all the friends of religion, a knowledge of the Scriptural principles on which their convictions are founded; so as to correct the wide-spread misapprehension and ignorance of those principles, which prevail not only among the adherents of Established Churches, but even, to a large extent, among the adherents of Voluntary Churches themselves.

That whilst there are many different aspects, political, economical, and ecclesiastical, in which the connexion between the Church and the State may be properly contemplated, it especially becomes Christians and Christian ministers to regard it in the solemn light of a religious question, a question of extensive good or extensive injury to the Church of Christ, a question of obedience or disobedience to his will, a question to be discussed by the common friends of the Redeemer, in the spirit of Christian love and candour, and in the exercise of mutual forbearance.

Moved by the Rev. A. Wells, seconded by the Rev. J. Burnet:—

II. That on the basis of the principles, stated in the foregoing Resolutions, a Society be now formed, to be called "The Evangelical Voluntary Church Association," and that the following be the rules of such Society, *viz.* :—

1st. This Association shall be composed of Evangelical Christians holding Voluntary principles.

2nd. This Society shall not take part in any appeals to the Legislature of the country, but its simple business shall be—in the spirit of meekness and of charity towards those of our Christian brethren, whether in or out of the Establishment, who dissent from its object, and with the view of convincing and of persuading their minds—to advocate and extend, by means of public lectures, and through the press, and in every other practicable way, the principle of Voluntary Churches.

3rd. The business of this Society shall be conducted by a Committee of not less than twenty persons, with a Chairman, Treasurer, and Secretaries; and that the following be the office-bearers for the present year, *viz.*—

Treasurer.—Sir Culling Eardley Smith, Bart.

Secretaries.—Revs. Dr. Cox, C. Morris, and J. Young.

Committee—Revs. Dr. J. Pye Smith, Dr. Morrison, Dr. Harris, Dr. Leischield, T. Morell, J. Freeman, J. Burnet, J. Blackburn, J. Young, A. Wells, J. Davies, Tottenham, W. Bean, E. Steane, Jos. Angus, and J. Woodwark; T. Rundle, Joshua Wilson, H. Waymouth, Thos. Challis, H. Bateman, J. H. Tooke, Hull Terrell, and G. F. Angas, Esqrs., with power to add to their numbers.

5th. All Meetings of this Society and of its Committees shall be opened and closed with prayer; and it shall be the endeavour of all who take part in its proceedings to avoid whatever might unnecessarily give offence to any candid Christian.

Moved by the Rev. J. Davies; seconded by the Rev. J. Dyer:—

III. That this Association invites the co-operation and correspondence of individuals, and of Local Societies having the same object in view; and respectfully urges Christian ministers concurring in these views, to take frequent occasion to press them upon their respective congregations.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from Rev. Drs. Fletcher—Payne—Urwick—Rev. Professor Kidd—George Taylor—Thomas Milner—J. Kennedy—W. March—J. Ketley—Benjamin Brook—A. Tidman—J. Carlile—J. C. Galloway—Thos. Keyworth—R. Ashton—Thomas Scales—Benjamin Hobson—N. M. Harry—I. Cobbin—Algernon Wells.

Also from Sir C. E. Smith, Bart.—Messrs. E. Swaine—J. Cooper—E. Phillips—Joshua Wilson—J. Rogers—PHI.

Mr. Rogers will hear from us in our next.

Several articles are in type, which have been necessarily postponed till our next.